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THE FALL OF MAN.

SUNDAY AFTERNOONS

IN THE NURSERY;

OR,

FAMILIAR NARRATIVES FROM THE
BOOK OF GENESIS.

BY THE AUTHOR OF "MINISTERING CHILDREN," ETC.

(Maria Louisa Charlesworth)

NEW YORK:

ROBERT CARTER & BROTHERS,

530 BROADWAY.

1859.



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Preface.

IN this little work the simplest narration of the early history of the Sacred Scriptures has been attempted, combined with a brief explanation and application for the use of children. The exquisite simplicity of the sacred narratives renders their transposition into other words a difficult and thankless experiment. A selection of circumstances, we know, may be usefully made for very young children, who cannot follow the endless variety of the inspired details; but in proportion as these details increase in tenderness and in minuteness,—as, for instance, in the history of Joseph,—so does it become increasingly impossible and hopeless to change the garb of language in which the Divine Spirit has expressed them. We desire to attain simplicity,—but it may be this is best secured when we trust infinite Truth to its own form of expression. We believe that holy Scripture is able to make the child wise unto salvation; while, then, we endeavor to explain and apply, we may be thankful still to leave the Divine Word to make its own direct appeal to the

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heart: "The words that I speak unto you, they are spirit and they are life." We desire that the child's interest may be so awakened and sustained, as that he may return again and again to dwell upon the sacred record, in order that divine truth may be written and engraven on his mind; if we wish epitomes of holy Scripture to aid in this, may it not be best attained by preserving the style which alone possesses, in every age and in every clime, "THE DEW OF ITS YOUTH?"

St. Olave's Rectory.

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I.

The Garden of Eden.

IN the beginning God created the Heaven and the Earth.

And God said, Let there be light ; and there was light. And God called the light Day ; and the darkness He called Night.

It was the first day of the week when God made the light.

God made the blue sky above our heads, and called the blue sky Heaven. It was the second day of the week when God made the blue sky.

God made the waters to flow together from off the dry land ; and called the dry land Earth, and the gathering together of the waters He called Seas. God made the Earth to bring forth grass, and herbs, and fruit-trees. And God saw that it was good. It was the third day of the week when

God made the dry land, and the Sea, the grass, the herbs, and the trees.

God made the sun and the moon; and set the sun and the moon in the Heavens; the sun to give light by Day; and the moon to give light by Night. He made the stars also; and God saw that it was good. It was the fourth day of the week when God made the sun and the moon and the stars.

God made every fish; and every bird; the fish to swim in the water, and the birds to fly in the open air under the blue Heaven. And God gave His blessing to the fish and to the birds; and He commanded the fish to fill the Sea, and the birds to multiply upon the land: and God saw that it was good. You can hear a great many sounds in the World now. You can make sounds, you laugh and speak; but once there was no noise in this great World, no sound except the sweet song of the birds among the trees, and the splash of the happy fish playing in the water. The fishes and the birds were the first living creatures which God made on the earth. It was the fifth day of the week when God made the fishes and the birds.

God made all the cattle of the fields ; and all the beasts ; and every creeping thing that creepeth upon the ground : and God saw that it was good. When God had made all this beautiful World, and the fishes, and the birds, and the cattle, and the beasts, and the creeping things, God said, Let us make man in our Image, after our Likeness. And God created man of the dust of the ground, and breathed into his nostrils the breath of life, and Man became a living soul. And God blessed man, and gave the beautiful World to him, and gave him power over every moving thing. God gave the herbs of the ground, and the fruit of the trees, to be man's food. God gave the green herbs also to be food to the beasts of the field, and the birds of the air, and to everything that creepeth on the ground. And God saw all that He had made, and behold it was very good. It was the sixth day when God made the cattle, and the beasts, and the creeping things ; and when God made man to rule over them all : Thus the Heavens and the Earth were finished.

God made the World and every living creature in six days, and rested on the seventh day from all

His work which He had made. And God blessed the seventh day, and made it a Holy Day, because on the seventh day God rested from all His work, which He had created and made.

God made also a home for man on Earth: this home was a Garden, more beautiful than all the World beside. In this Garden the Lord God made to grow every tree that is good for food, and pleasant to the sight. In the midst of the Garden grew the Tree of Life. And a great river flowed through the Garden to water it. The name of the Garden was Eden. And the Lord God took the man, and put him into the Garden of Eden; the Man was not to be idle; he was to take care of the trees, and fruit, and the flowers. And the Lord God commanded the man, saying, Of every tree of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it, for, in the day thou eatest thereof, thou shalt surely die. The man might eat the fruit of all the trees but one: there was only one tree which God commanded him not to touch: it was called the Tree of the Knowledge of Good and Evil.

God called the man, Adam. Adam was alone in

the beautiful Garden, he had no friend and companion on earth. And God said it was not good for man to be alone, and He would make a companion and helper for him. Then the Lord God brought every beast of the earth, and every bird of the air to Adam, to see what he would call them, and Adam gave names to all the living creatures; but there was no companion found for him. And the Lord God caused a deep sleep to fall upon Adam, and took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from Adam, made He a woman, and brought her unto Adam. And Adam called her name Eve.

Adam and Eve lived together in the Garden of Eden. They were the obedient children of the Lord God, therefore they were happy. There was no trouble in the World then, because there was no disobedience. Adam and Eve were obedient to God, therefore the creatures were all obedient to them. The lion and the tiger were as gentle as the faithful dog. The little lamb was not afraid to lie down to sleep close by the side of the wolf. The bee and the wasp had no angry sting. Eve listened

to the sweet songs of the birds among the trees, and when she went up to them they did not fly away in fear, as they will now if they hear your step, or see you coming near. There were no weeds in the Garden of Eden; no sharp thorns and prickling thistles there; the flowers grew up without being planted, and their sweetness filled the air. The ripe fruit hung from the trees, and God gave all to Adam and Eve, all except one tree, the Tree of the Knowledge of Good and Evil. They might not touch that tree, for God had commanded them not to touch it. They had no need even to look at that tree, for there were more trees beside that one, than we could even remember to name. Every sight was beautiful, and every sound was full of peace and joy, because every thing was very Good.

How excellent are thy works! in wisdom hast thou made them all.—PSALM civ. 24.

The Fall of Man.

YOU have heard of the wicked Tempter, that evil spirit called Satan. He was once a holy, happy angel in Heaven; but he rebelled against God, and he was cast out from Heaven, and all the disobedient angels, who had been rebellious, with him; no evil thing can find any place in Heaven. Satan still continued a wicked Tempter. He saw how happy Adam and Eve were in the beautiful Garden of Eden, and he thought he would try and persuade them to be disobedient, that he might make them as miserable as himself. God knew what Satan thought to do, and God permitted it, to try whether Adam and Eve would remember His Commandment to do it, or whether they would listen to the wicked Tempter, and be disobedient. Satan came into the Garden, and he hid himself in a serpent, that he

might the more easily persuade Eve to listen to him. Then he talked to Eve, and tempted her to disobey the command of God. Eve did not run away; she did not refuse to hear. No; she talked with the Tempter; she knew his words were wicked, because they tempted her to disobey God, and yet she listened. At last she looked at the forbidden fruit, and when she looked, she longed for it; and then she put forth her hand and took of the fruit, and did eat, and she gave also to her husband with her, and he did eat. They turned from the holy Commandment delivered to them, and became disobedient. Now they were guilty sinners before God, instead of being His holy, happy, obedient children.

When the cool evening came, they heard the voice of the Lord God walking in the Garden; and Adam and his wife hid themselves from the presence of the Lord among the trees in the Garden. And the Lord God called unto Adam, and said unto him, Where art thou? And Adam said, I heard Thy voice in the Garden, and I was afraid. Adam knew that he was guilty, his heart trembled with fear, and he was afraid of God's judgments.

Satan was full of cruel triumph—he thought he had made Adam and Eve as miserable as himself—he thought he had destroyed the works of God. But Satan did not know the power of God's LOVE. Satan knew the power of God's ANGER, for it had made him fall as swift as lightning from Heaven; but he did not know that God's LOVE was as strong as His ANGER. God's ANGER had driven the wicked Tempter down from Heaven; but God's LOVE would raise and lift up poor "broken-hearted" sinners to that blessed and holy Heaven from which Satan had been driven away for ever.

Adam and Eve stood guilty and afraid before God, and the Tempter stood with them. God talked with Adam and Eve. He asked them what they had done, and He suffered them to tell him all that their fear led them to say. But God did not talk with the wicked Tempter; God spoke to him, but it was in dreadful punishment, and Satan could not answer. The Curse of God fell first upon the Tempter. God spoke it with His own lips, dreadful to hear, but oh how dreadful to bear, and to bear for EVER! Then the curse of God fell on the beautiful Earth. God had made it "very good,"

because it was the home of His obedient children ; but now they had become disobedient and unholy, and they could no longer have the same peaceful dwelling-place. God said to Adam, Cursed is the ground for thy sake. The sweet flowers died beneath their Creator's Curse, and thorns and thistles grew up in their place. The beasts no longer ate the grass and herbs, they grew wild and fierce ; they would no longer obey man, but roamed away, and devoured one another. The birds grew wild and full of fear ; afraid of man, and afraid of one another. The whole creation groaned beneath the Curse of God for man's sin.

The Tempter had been the first to feel God's Curse. It had fallen next upon the Earth, because of man's sin. And now Adam and Eve could only expect that it must come down upon them, for theirs had been the act of disobedience. But even while they stood before God, trembling and afraid, God took their Sin and their Curse, and laid them on His own beloved Son. We learn this from two things the Bible tells us. First, God told the woman that her seed should bruise the serpent's head. Now, the serpent's, or Satan's head, was bruised,

long after, by Jesus, the seed of the woman. Again, God made for Adam and his wife, coats of skins,—so that some beasts must have been killed. And soon after, we read, that Abel, Adam's son, offered unto God the firstlings of his flock. Thus we see that God taught Adam to sacrifice a lamb, looking forward to Jesus, the Lamb of God, who should take away the sin of the world. The blessed Jesus became the Lamb, or sacrifice of God, willingly. He bore man's Sin, and God's Curse, in His own Body on the Cross. He died for our sins, and rose again, for our justification. The Lord Jesus takes away the sins of all who go to Him; therefore all such will never feel the Curse of God. Adam and Eve looked up to Him, and He took away their sin, and bore the Curse for them. If you ask Him, He will take away all your sin, and then you will feel the Blessing, and not the Curse of God. He never refused to bear the sins of any poor sinner who went to Him, for God gave Him to be the Saviour of all those who put their trust in Him. But those who will not go to the Lord Jesus, must bear their own sins; and then, when they stand before God, in their sins, God's dreadful Curse will

fall upon them for ever, and no blessed Saviour near. When you do wrong, you must tell your Saviour about it, and ask Him to take your sins away. In Heaven there will be no more Curse, because there will be no more sin.


The blood of Jesus Christ, God's Son, cleanseth us from all sin.—1 JOHN, i. 7.



ADAM AND EVE DRIVEN FROM EDEN.

III.

Adam and Eve Driven from Eden.

OD laid man's Sin and man's Curse on His own beloved Son; but Adam and Eve must leave their beautiful home in Eden. God had made it for His obedient children; it was no place for Sinners. God forgave their sin, for His dear Son's sake, who bore the Curse for them; but they had now to learn what Sin is—they had rebelled against God, and all creation would now rebel against them. They had listened to the Tempter, and now the same Tempter would always be near to tempt them again, and they must learn by their Saviour's help to resist him, they must learn how to make the Tempter flee from them by prayer to God against him; they must learn to overcome evil; and, above all, they must learn that they had now no power in themselves

to help themselves, but that only in God's beloved Son had they righteousness and strength.

Adam and Eve were driven out from Eden, and an Angel with a flaming sword kept the way against all return. They wandered forth into the lonely world, there to labor and toil for their daily bread. The beautiful trees no longer hung with ripe fruit over their heads ; thorns and thistles grew up around them, instead of plants for food. They could not look down, or around, or above them, without being reminded of their sin. Storms gathered in the sky, instead of the refreshing dew from the Lord, which used to water Eden. They heard, for the first time, the angry roar of the wild beasts ; and the fierce cry of the hungry bird of prey, and they watched it pursue some little gentle bird of song, which was afraid to fly to them for protection ; and as they stood and saw it die, they could only feel that but for their sin it had never known terror or death. The serpent crawled along the ground ; and the Tempter was always near to persuade them to fresh acts of sin. And now they began to feel weariness and pain, reminding them that God had said their bodies must decay and die,

and return to the dust from which they were taken. A heart within them, whose own holiness was lost; a body hastening to the grave; a world around them whose peace was gone; all bore witness to them of the guilt of their disobedience. But they were not left comfortless; there was one still small voice which whispered in their hearts of a SAVIOUR, of FORGIVENESS, of HEAVEN: this was the voice of the Holy Spirit, the Comforter. And they thought of the promise which God had given them, that a Child should be born into their lost world, who should bruise the head of their great enemy Satan, so that he should one day be stripped for ever of his power to tempt and to deceive. And sometimes in the evening time, when Adam and Eve were tired with the labor of the day, and sat down to rest in the cool shade; and when the heavens looked calm and blue as they used to do in Eden, and they saw the sweet lilies of the field still springing up, though among the thorns; and some little bird, in the trees above their heads, would begin its evening song of praise to its great Creator—the flowers of the field and the little bird would be messengers of peace to them, witnesses to the love

of God, who in judgment had remembered mercy, and had left these tokens of His love and blessing to cheer them in their way to Heaven; and they must have wept, not for their lost Eden, but for grief that they had sinned against a God of love, and for thankfulness and joy that God had found a way of escape for them; a way by which they might pass from sin and death to His own holy Heaven, even through the blood of His beloved Son.

Adam and Eve had to learn many sorrowful lessons, but they were all needful lessons, teaching them their danger and their weakness. They thought before, that they could listen to evil without being led into it; but now they found there was no safety away from their Heavenly Keeper's side. Do you know why the little child takes such tight hold of our finger when it tries to walk? It is because it knows that it will fall down if it does not hold fast; and this was the truth that Adam and Eve learned. They had been walking alone, and they fell, and they could never have risen up again, if God had not sent them a Mighty Helper, even His own beloved Son. The Lord

Jesus lifted them up again, and they took hold of His hand, and He led them safely through life, and through death, up to His Father's bright kingdom in Heaven, and they are safe there now for ever. The law of God is written in their hearts, and none of their steps can slide.

If you walk by yourself, you will not only fall into disobedience, but you will have no Saviour with you to wash you from your sin. You must go to the Son of God, the Lord Jesus, and ask Him to hold you up, to teach you, by His Holy Spirit, to wash you in His precious blood, and to lead you to Heaven: then you also will be safe for ever.

Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven.—MATT. xix. 14.

IV.

Cain and Abel.

AFTER Adam and Eve had been sent away from the Garden of Eden, God gave them a son, and they called his name Cain; and after this, another son, and they called his name Abel. When Cain and Abel were infants, their mother carried them in her arms; and as they grew older, they played together at her side. When the boys grew up, Cain worked in the fields with his father, and Abel took care of the sheep and lambs. The lion and the wolf were wild and fierce now, and Abel had to watch over his sheep, to keep them safe from the hungry beasts. Abel would love to hear his mother tell him about Eden, where the beasts of prey were as gentle as his own lambs. He must often have wished that he could go back with his father and mother to



CAIN AND ABEL.

Eden, and lead his sheep and lambs to feed in its green pastures, and to lie down by its still waters, safe from the wild beasts of prey. But his parents taught him that he might one day go to a place happier far than Eden, even to the Kingdom of Heaven, where God their Heavenly Father dwelt. And no lion would be there, nor any ravenous beast enter therein; but God's redeemed would walk there, with everlasting joy upon their heads; there they would obtain joy and gladness, and sorrow and sighing would flee away. They told him of God's PROMISE, and Abel believed to the saving of his soul. Cain heard his parents' instruction as well as Abel, but he did not attend to their words, nor lay up their commandments with him. A wise son heareth his father's instructions; but a scorner heareth not rebuke.

When Adam and Eve were in Eden, they worshipped God as the pure and holy children of God; but now they were no longer pure and holy; they had opened their hearts to sin, and they had no power to get it out again. God will not even look upon sin; nothing that is defiled with sin can appear before Him; therefore, Adam and Eve, and

every one upon this earth, must have been for ever shut out from the presence of God, if God had not made a way for sinners to come near unto Him, even through the blood of His beloved Son. Whoever goes to God through the blood of the Lord Jesus, has all his sin washed away by that precious blood, and can then stand before the Holy, heart-searching God without spot. The little infant enters Heaven through the blood of Jesus. The holy minister enters Heaven through the blood of Jesus. You are a sinful child, but God will receive you as His own dear child, if you go to Him through the blood of the Lord Jesus. God gave to Adam and Eve a promise of this blessed Saviour, but the Lord Jesus did not come into the world to suffer death till many years had passed away; therefore God taught Adam a way by which to show forth the death of the Lord Jesus, and his hope in Him. Adam was taught by God to take a lamb from the fold, then to build up a square pile of large stones, called an Altar, and to kill the lamb, and when the blood of the lamb had been shed, then to offer up the lamb by fire on the altar, as a sacrifice to God. When Adam did this, he showed that he looked to

the blood of the Lord Jesus, as the only way by which he could draw near to God.

Cain and Abel were born with sinful hearts, because they were the children of sinful parents. When they were young, they stood by the altar their father built, and he offered up a sacrifice for them and for himself: but when they grew older, they must each of them show that they felt their own sin, and believed the PROMISE of God, by offering up a lamb each for himself. But Cain did not feel his sin, he did not think upon the PROMISE God had given; he thought he could go to the Holy Lord God without the blood of Christ: he took some fruit in his hand as an offering to the Lord; but the Lord would not accept him nor his offering. Abel felt his sin—Abel went through the blood of the Lord Jesus to God, he believed the PROMISE of God, he obeyed the Command of God. He went to the flock, and took from it a lamb, the firstling of the flock, and he offered it up a sacrifice to God; and the Lord accepted Abel and his offering.

When Cain saw that his brother was accepted by God, and that he was not; instead of following his brother's good example, he was angry, and his

countenance fell; he looked gloomy and sullen. There was no Bible then, therefore God in mercy talked with Cain, and asked him why his countenance was fallen; and encouraged him now to do well, as Abel had done, and that then he also should be accepted. But Cain had opened his heart to the wicked Tempter, and he would not listen to the holy words of God's mercy.

Cain would not listen to the words of God, he would not go to the blood of Jesus; therefore sin grew stronger and stronger within him, till Satan the wicked Tempter filled his heart, and when he was in the field with Abel his brother, he rose up against him and killed him. Abel fell dead upon the ground, killed by his brother's hand; his blood was spilt upon the earth, but his happy spirit, washed in the blood of Jesus, rose up to God, and stood holy and without blame before Him in love. Happy Abel! he was the first to enter Heaven; he found the blood of Jesus a safe and blessed way straight to the throne of God. God has made Abel to speak to us in the Bible, and to teach us that the only way to God is through the blood of Jesus Christ, which cleanseth from all sin.

Then the Lord God spoke again to Cain, but it was in wrath, and not in mercy now. The Curse of God came down on Cain. That dreadful Curse which God had lifted up from sinful man, and laid on His own beloved Son, Cain pulled back again upon his guilty head. And Cain went out from the presence of the Lord. "The wicked is driven away in his wickedness; but the righteous hath hope in his death."

Cain had rooted up the thorns and thistles from the ground all his life; but he had not rooted up the evil tempers from his heart. You can root up weeds from the garden, you could root up thistles from the field; but if you do nothing more than this, you are only doing what Cain did. Cain did nothing in his own heart; he let evil thoughts grow there, till they proved his destruction. When a disobedient thought rises in your heart, or a thought of pride, or an unkind thought, Oh! go at once to your Saviour, speak in your heart to Him, and ask Him to wash you in His precious blood, and to take the sinful thought away. If you are washed in the blood of the Lord Jesus, you will be

like the blessed Abel, whose hope was in his Saviour, and who is now with God in Heaven.

These are they which came out of great tribulation, and have washed their robes and made them white in the Blood of the Lamb. Therefore they are before the throne of God.—REV. vii. 14, 15.



NOAH LEAVING THE ARK.

V.

The Ark.

WHAT grief and anguish must have filled the hearts of Adam and Eve when they stood mourning over their dead son, killed by his brother's hand! All God's commands are for our good; but Adam and Eve had believed Satan's lie, they would eat of the Tree of the knowledge of Good and Evil, which God had told them not to touch—and they found that all the knowledge it could give them, was the knowledge of how all good may be lost, and the knowledge of how all evil may be brought upon us. Abel lay dead before them, he could not speak to them, nor hear their voice, nor feel their love and sorrow; they must bury him out of their sight: and Cain had fled away with the dreadful Curse of God upon him, that curse which they dreaded more

than death. But God's sweet mercy was with them still. Abel was washed in his Saviour's blood; he was the first of "The holy army of Martyrs," slain for the word of God, and the testimony which he held; and he was gone to wear the white robe, and to rest in his Saviour's presence, till all the number of God's faithful people shall be gathered from the Earth; then Abel, in his grave, will hear his Saviour's call, and his dead body will arise, and come forth, made like unto his Saviour's glorious body, to dwell with Christ in Heaven for ever.

After the death of the blessed Abel, God gave Adam and Eve another son, and his mother called him Seth, for she said God had given her another son instead of Abel, whom Cain slew. And she was right—Seth was the child of God's mercy and grace. The Virgin Mary, the mother of our Lord and Saviour, was one of the daughters of Seth: all the people who dwell upon the earth now are the children of Seth; but they are not all the children of God's mercy, as Seth was. You are the child of Seth. God grant that you, like Seth, may be a child of God's mercy and grace to a sinful world!

Adam lived nearly eight hundred years after

God had given him Seth to be his son ; then Adam died ; washed in his Saviour's blood, he entered into the presence of the Lord. The blessing of God rested on the children of Seth, and he lived to see a son born as his descendant, who left this world without dying : his name was Enoch : he walked with God in holy obedience and love : he walked with God three hundred years upon Earth, and then he was not, for God took him. Enoch's hope was in his Saviour ; he went to God through the blood of the Lord Jesus, and he did not taste of death, for God took him.

Soon after Enoch went to God, another blessed child was born of the family of Seth and of the family of Enoch ; and when the child's father saw his infant son, he called him Noah ; for he said, this same child shall comfort us concerning our work and the toil of our hands ; because of the ground which the Lord hath cursed.

Noah grew up to be a man ; and Noah walked with God. Noah not only knew the Lord himself, but he tried to teach others the knowledge of God. Noah was a preacher of righteousness. But Noah stood alone in the world, as the only servant of

God ; he was the only one who was found walking in the steps of righteous Abel ; every one, except Noah, had turned to follow the example of wicked Cain ; they were all walking in disobedience to God, and the Earth was filled with violence.

And God saw that the wickedness of man was great in the Earth. And it repented the Lord that He had made man on the Earth ; and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created, from the face of the Earth ; both man and beast and the creeping thing, and the fowls of the air ; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. And God said unto Noah, The end of all flesh is come before me ; for the Earth is filled with violence ; and behold, I will destroy them with the Earth. Make thee an ark of Gopher-wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. Behold, I, even I do bring a flood of waters upon the Earth, to destroy all flesh wherein is the breath of life, from under Heaven ; and every thing that is in the Earth shall die. But with thee will I establish my covenant : and thou shalt come into

the ark: thou, and thy sons, and thy wife, and thy sons' wives, with thee. Of fowls, and of cattle, and of creeping things of the Earth, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, thou shalt gather it to thee; and it shall be for food for thee and for them. Thus did Noah, according to all that God commanded him, so did he.

You see an old man sitting on a stone: that is Noah: he is five hundred years old: he is building the ark, as God commanded him. He tells the people about the flood of waters that is coming to destroy the world: they do not believe his words; but they are willing to build the ark, because they will have payment for the work. God has sent them a long time of warning; all the time that great ark is building, all that time God is waiting, and Noah preaching; but they will not believe, till the flood comes and takes them all away.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroy'd, and that without remedy.—PROVERBS, XXIX. 1.

VI.

The Flood.

YOU see what has come to pass. God has fulfilled His holy word. Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? Noah went on preaching to the people, and building the ark, until all was finished, as God had commanded him. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Noah had preached, but no one had repented: there was not found one, except Noah and his family, to believe and obey the word of the Lord. Men, and women, and children, refused to obey the word of the God who made them; they refused to return from their evil ways. But the wild beasts of the field, and the cattle, and the creeping things of the

ground, and the free birds of the air, were all obedient to their Maker's will. When the ark was ready, the fierce tiger, and the stately elephant; the beautiful horse, and the patient ass; the bull, and the dog; the wolf, and the little lamb: all came walking in peace together—because God had commanded that they should come and stay with Noah in the Ark. Then came all the creeping things of the ground—The little industrious ant, the caterpillar with its horn, the rosy lady-bird and busy-bee, the shining beetle, and little mouse, the prickly hedge-hog, and the tortoise with its heavy shell—the cat and the dog would not hurt them now, because God had commanded them all to come. Then came the bird of every wing—the royal eagle who can look at the dazzling sun, the peacock with his starry tail, the kite with his piercing eye, and the little lark without fear in his presence; the hungry vulture flew gently along, the yellow canary, the faithful robin red-breast, the raven, and the dove—all flew to the great ark, and entered in. God has said, Yea, the stork in the heaven knoweth his appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming;

but my people know not the judgment of the Lord.

Noah, and his wife, and his three sons, and his son's wives; and the beasts, and the cattle, and the creeping things, and the birds of the air—all went into the ark on one and the same day. They all went in to Noah, as God had commanded; and the Lord shut Noah in. The disobedient people must have stood around, and wondered greatly at the sight they saw that day; but their wonder was soon changed to terror; for the fountains of the great deep were broken up, and the windows of heaven were opened, and the water began to flow over the dry land. The flood was come, as God had said. The Ark rode safe upon the rushing waters; and as they rose higher and higher, they lifted it up, and bore it, steady and still, the only precious thing in all the drowning world. The wretched people looked at it, but it was too late even to hope to enter in; for God had shut the door, and when He shutteth none can open. The water covered the houses; the people climbed up on the hills and mountains, but the water came after them there: it came and swept them all away; it swept the ser-

pent from the rock, the men from the trees, the children from the ground. God had sent the flood to destroy all, and it did not leave one behind. Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing that was with him in the ark: and God made a wind to pass over the Earth; and restrained the rain; and stopped the fountains of the deep, and the windows of Heaven. And the waters became less and less, till the tops of the mountains were seen; and the ark rested on the mountains of Ararat. And it came to pass, at the end of forty days, that Noah opened the window of the ark, and sent forth a Raven out of the ark. There were no other birds in all the sky, and no green trees in which to shelter; but the Raven did not mind about this; he did not love the ark where he had been kept so safe; he did not love Noah, whose kind hand had fed him, therefore he would not return; he chose rather to fly to and fro, until the waters were dried up from off the Earth. Then Noah sent forth a Dove from the ark; but the Dove found no rest for

the sole of her foot; she felt afraid to fly alone over the wide waters. So she flew back to the ark, to her rest again. And Noah put forth his hand, and took her in unto him into the ark. Noah waited seven days, and then he sent the Dove forth out of the ark again. Now the waters were almost gone, the trees could be seen, and the Dove could find many a tempting resting-place, but still she did not stay. She went to an olive-tree, and plucked off one of its leaves with her beak, and flew back with it to the ark, through the evening sky—just as the wild bird flies to its nest in the wood; and lo, in her mouth the olive-leaf which she had plucked off. Then Noah knew that the waters were abated from off the Earth. And Noah stayed another seven days, and sent forth the Dove, which returned not again unto him any more. She did not return now, because the waters were gone, and God would now bring Noah out of the ark. And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. Noah had been many months shut up in the ark, and he must have longed to tread again on the dry Earth, after the dreadful wonders God had wrought; but he waited

till God should bid him go. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee; and bring forth with thee every living thing that is with thee. And Noah went forth out of the ark, and all that were with him.

You are not a little bird in the ark, with Noah for your keeper: but you are a little child in the ark of Christ's church, with the Lord Jesus for your Keeper. Will you then be like the Raven? Or will you try to be like the Dove? If you wander away from your Saviour, if you do not love to go to Him, then you will be like the Raven, who wandered away and never came back to his keeper's hand again. But if you love your Saviour, if you do not like to forget Him, if you love to go to Him, and to ask Him to keep you near Him, safe from all evil, and to feed you, and watch over you day and night, then you will be like the Dove. The Dove is a gentle, loving bird, and therefore our Saviour calls His children His Doves, and says that their voice is sweet to Him. He loves to hear them pray to Him. When the Holy Spirit came down on the Lord Jesus, in the sight of men, it descended upon

Him like a Dove—You must ask your Saviour to give you His Holy Spirit, and then you will be not only like the Dove, but like your blessed Saviour, meek and lowly in heart, gentle, and full of love to God and man.

The Lord is thy Keeper.—PSALM CXXI. 5.



THE RAINBOW.

[NOAH'S SACRIFICE.]

VII.

The Rainbow.

THE first thing that Noah did when he left the ark and stood upon the dry land, was to build an altar, and offer up a sacrifice to God. Noah did this to show that he knew it was only for his Saviour's sake that the world was given back to him, and that he had been kept alive to dwell on it. Noah offered up a sacrifice to set forth the death of the Lord Jesus, for the salvation of the world: he took possession of all the earth in his Saviour's Name. That sacrifice was sweet to God, because it set before Him His beloved Son. And the Lord said in His heart, that He would not again curse the ground any more for man's sake: neither would He any more smite every living thing as He had done: but that while the earth remained, seed-time and har-

vest, and cold and heat, summer and winter, and day and night, should not cease. This was because the first thing Noah did was to look up for God's blessing on the Earth, for the sake of the Lord Jesus.

And God blessed Noah and his sons. And He gave them the living creatures to be their food: but the blood of the animals God told them that they must not eat. And then it was that God commanded that whoever killed another, should himself be put to death: because man was made in the image of God.

And God gave to Noah a promise, and to every living creature that went with Noah out of the ark. This was the promise—That there should not any more be a flood to destroy the Earth. And God set His beautiful bow in the cloud, that when we are afraid of the dark sky, we may look up to see the promise of God. The Rainbow is God's promise written in the sky. It comes in the heavy, black cloud, and every body looks up to see it. God made His bow to comfort Noah, and to comfort us, at the sight of the dark cloud. When we see it we remember God's faithful promise, that He will

not any more drown the world by a flood. Sometimes the rain comes down very fast, and the waters rise very high, but we do not feel afraid that the world will be drowned, because we have seen God's bow in the sky. The little child, and the old man who cannot read the Holy Bible, may look up into the sky, and see God's promise there. God said, it should come to pass when He brought a cloud over the Earth, that the bow should be in the cloud; and He would look upon it, and remember his covenant with Noah, and with every living creature; that the waters should no more become a flood to destroy all flesh.

Do you think that we can learn any thing more by looking up at the Bow in the cloud? If you look up when the Rainbow comes, you will see that it crosses a dark, black cloud; that dark, black cloud between us and the blue sky, is like our black sins between us and Heaven. God's bow set in the cloud, teaches us that sin deserves death. But if you look you will see that the bow is turned up to Heaven, so that if an arrow could be shot from it, the arrow would go up into Heaven: this reminds us that God has turned His bow away from the sin-

ner, and pointed it to Heaven against His own beloved Son. When the apostle St. John saw into Heaven, he saw the blessed Jesus as a Lamb that had been slain; in His hands, and in His side and feet, were the marks where He was wounded unto death for our sins; and he was clothed in a vesture dipped in His own blood. If you love the Lord Jesus, you will never feel God's arrow of eternal death—you will be safe in Jesus for ever. But the Bible says, that if we will not turn to our Saviour, God has bent His bow and made it ready against us.

Will you try to think of these things when you see God's bow set in the cloud?—The black cloud which shuts out the blue sky, reminds us of our black sins, which, if they are left upon us, will shut us out of Heaven. God's bow set in the black cloud reminds us that sin calls for eternal death upon the sinner. But the bow pointed against Heaven reminds us that the Lord Jesus died for us. And when you see how beautiful the bow of God is, remember that it is only the death of the Lord Jesus which could make the bow of God to be beautiful to us. If we are washed in our Saviour's blood, we need only love and not fear even the bow of God.

There was a little Welsh girl of only five years old; she could not read, and her parents and friends did not know the Lord; but a servant of God took notice of the little girl, and he told her about her Saviour. After a little time the child was taken ill, and when she was dying, she repeated a verse of a hymn which that servant of God had taught her. And this was what she said:—

“‘How sweet the name of Jesus sounds
In a believer’s ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.’

—“Mother! it has driven away all my fear.” And when she had said these words, she died, and went to her Saviour’s arms. And there is an old man who says he learned to know the love of the Lord Jesus from that little child.

Thou wast slain, and hast redeemed us to God by Thy blood.—REV. v. 9.

VIII.

The Tower of Babel.

THE flood had passed away from the earth, and year after year went on, till there were a great many people again in the world. God shewed them favor, yet would they not learn righteousness: in the land which Noah had taken possession of for them in his Saviour's Name, they dealt unjustly, and would not behold the Majesty of the Lord. Noah was still alive, to teach them the good and the right way; but they despised all his counsel, they would none of his reproof. They all dwelt together in a flat and open country, called a plain. The wide earth lay around them, and they saw the Heavens above their head. And they said one to another, Let us make brick, and let us build us a city, and a tower, whose top may reach unto Heaven; and let us make

us a name, lest we be scattered abroad upon the face of the whole earth.

Why did the people wish to build a tower to reach up unto Heaven? We cannot tell all the thoughts that were in their hearts about it; but we know that they were not right thoughts, because God was angry with them, and punished them.

The people said, Let us build a tower, whose top may reach unto Heaven. They had all heard of the dreadful flood, which had destroyed every living thing that was left on the earth, and perhaps they thought that they would build a tower up to Heaven, that they might escape if another flood came. But if this was their thought, it shewed that they did not believe God's promise written in the sky: they looked up to Heaven, but they were none the wiser or the better for that look. The word of God cannot be broken, He keepeth His promise for ever, but disobedient sinners cannot trust God's faithful word, therefore it brings no comfort to them. If another flood of waters could have come, it would soon have washed away the high tower, as easily as the sea washes away the

little heaps of stones which children build upon the sand.

They saw the beautiful Heavens over their heads; the sun by day rising and setting, the moon and glittering stars by night; and perhaps they thought they should like to be able to climb up nearer to Heaven, and the dwelling-place of God. They knew the Holy Angels came down from Heaven to Earth; and God Himself had often talked with sinful man; they knew the blessed Enoch had been taken to Heaven without dying; and they would like to make themselves a way to get nearer to that world above. O foolish people and unwise! Was not Noah, the preacher of righteousness, still among them? And had not he taught them that the only way to get nearer to Heaven was to walk humbly with God. They might climb up to the clouds, but they would be no nearer to God in His Holy Habitation. But if they knelt down upon the ground, with lowly, contrite hearts, and prayed to God in the name of His dear Son, Heaven would come down to them, even the Lord Jesus Christ, into their hearts, the hope of glory. Then the peace of God would make a heaven above them; and the

love of God would make a heaven within them; and the blessing of God would make a heaven around them—till the day when Heaven itself should open before them, and they should enter it for ever. Yes, they had heard, but they did not believe, they would not obey: they went on frowardly, in the way of their own hearts, until God came down to punish their vain imaginations. Though hand join in hand, the wicked shall not be unpunished.

The people had said, Let us make us a NAME. They did not think upon that Holy Name the LORD GOD; they did not think how they might honor that great and terrible Name; they did not fear before it, and therefore they could not love it: they did not think how they might get that glorious Name written on their hearts, to be their honor and their joy in all the earth: they did not think of this; their foolish hearts were so darkened, that they only thought how they could make a name for themselves. They sought honor one from another, and not the honor that cometh from God only. The Lord hath said, Them that honor me, I will honor; and they that despise me, shall be lightly esteemed—And so it came to pass with those who tried to

make themselves a name, by building a tower unto Heaven.

God came down to see the city and the tower, which the children of men builded. It was a great work, and they were all laboring at it. What was it, do you think, that God did to stop them? He did not shake it down with an earthquake. He did not shiver it with lightning from Heaven. He did not speak to the people. No; God had given them a preacher of righteousness in His servant Noah, and they would not obey. God was not come to teach them now, but to punish them. He punished them, but it was in mercy still. All that God did was to change the sound of the words the people spoke, so that their words no longer had the same sound: this seems a little thing—only a little sound, and yet it put an end to all the great work, the city and the tower; and it caused the very thing the people feared, it scattered them over the face of the earth; for they could not only no longer work together, but they could not bear to dwell together, because they could not understand one another's words. The Bible says, The fear of the wicked, it shall come upon him. So they left off to build the

tower, and its name was called Babel, which means Confusion. The people tried to make themselves a name, and God made their name of shame to be remembered to this day; and to this day we see and hear words of strange languages whose sound we cannot understand—God's punishment upon presumptuous man.

In God's blessed Kingdom of Heaven there will be no more a strange language; all will speak the same holy words of truth and love. God will never be angry there, because no thought of evil can ever enter there: the death of the Lord Jesus keeps every saint in Heaven, and every angel, safe for ever. And no one thinks about their own name there, for the HOLY NAME OF GOD is written on every forehead, and that is the greatest honor the highest saint can know. And there they all dwell together, never to be scattered away, and the Saviour dwells with them.

When you look up to Heaven, perhaps you sometimes think that you should like to go there. You cannot go there by yourself, but if you are the child of your Father in Heaven, He will one day send for you. He sent a Chariot of Fire for one of

His holy servants. He sent angels to carry the blessed spirit of a poor beggar to His presence above. And the Lord Jesus says to every one who loves Him, I will come again, and receive you unto myself, that where I am, there you may be also.

O send out Thy Light and Thy Truth : let them lead me ; let them bring me to Thy Holy Hill, and to Thy Tabernacle.—PSALM xliiii. 3.



ABRAHAM AND ISAAC.

IX.

Abraham and his Son Isaac.

WHEN the world of ungodly sinners was destroyed by the flood, you heard that there was one man who walked with God—even righteous Noah. And when God punished sinful men for their pride in building the tower of Babel, there was one man who found acceptance with God—his name was Abraham. Whatever God said—Abraham believed. And whatever God commanded—Abraham obeyed. Therefore Abraham was called the friend of God, because He trusted in the Lord with all his heart, and leaned not to his own understanding.

God commanded Abraham to leave his country, and his friends, and his father's house; and Abraham did so: he went out, not knowing whither he went, but God knew, and that satisfied Abraham.

God had given a promise to Abraham, that he should be the father of a multitude of people, as many as the stars in the sky ; but Abraham grew to be an old man, and had no child. Did Abraham think that God would not keep his promise ? No. Abraham still believed ; and whatever God commanded, Abraham obeyed.

God has never failed them that put their trust in Him. God had promised Abraham that he should be the father of a multitude of people. And at last, when Abraham was a hundred years old, and Sarah, Abraham's wife, was ninety years old, God gave them a son, their only child, God's gift to them in their old age. And so it came to pass that Abraham became the father of God's people, the Jews : and of Abraham, as concerning his human body, Jesus Christ came, who is over all, God blessed for ever. And not only so, but every man, woman, and little child, who believes and obeys the word of God, is called by God the child of faithful Abraham. If you are obedient to the word of the Lord, you are the child of Abraham. And every one in all the world who loves and obeys God's holy word is the child of Abraham. And so it has come to pass

that the children of faithful Abraham are more in number than the stars: and God has made the name of Abraham the friend of God to be remembered in all the Earth.

Abraham went to God, like Abel and like Noah, through the blood of the Lord Jesus. Abraham often built up an altar, and offered up a sacrifice to God; by which he shewed that he felt himself to be a sinner, and that he looked to the Saviour God had promised.

One day God called Abraham, and told him to offer up a sacrifice. This sacrifice was not to be a lamb from the fold, it was not to be a young kid from the goats, it was not to be a turtle-dove—no; it was to be Abraham's own child, his son, his only son, whom he loved: that blessed child whom God had given him. Abraham was to take him away to a mountain a long way off, which God would tell him of, and there he was to offer him up for a burnt-offering to God. Did Abraham murmur and complain? Did he wait only a little while, that he might look on his precious child a little longer? No. There was one thought in Abraham's heart, stronger than any other, and that thought was

OBEDIENCE. Sacrifice is nothing without OBEDIENCE. Behold, to obey is better than sacrifice: and to hearken than the fat of lambs. God loveth a cheerful giver. And Abraham knew in his heart that God had promised to give His only Son to die for his sin, and for the sins of the whole world, and should Abraham keep back his child when God required the gift? No. God had given him Isaac, and Abraham knew that God could give him Isaac back again, even from the dead: he knew that the promise of God could not be broken: and whatever God commanded, that Abraham would do. The Lord hath said, He that loveth father or mother, son or daughter, more than me, is not worthy of me.

Abraham rose up early in the morning, and clave the wood for the burnt-offering, and saddled his ass, and took two of his servants with him, and Isaac his son, and rose up and went unto the place of which God had told him. Three days they travelled on their way. Isaac did not know what his father was going to do with him,—his father had not told him, but his father knew. Abraham's heart must have ached as he looked upon his child, and heard his voice speaking to him. No doubt his father talked

to him of holy things, of the fear and love of God—to strengthen the heart of his child when he should have to tell him he must die.

Then on the third day Abraham lifted up his eyes, and saw the place of which God had told him, afar off. And Abraham said unto his servants, Abide ye here with the ass, and I and the lad will go yonder, and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son : and Abraham took the fire in his hand, and a knife, and they went both of them together. Isaac had often seen his father offer up a lamb for a burnt-offering to God, so he was not surprised ; he knew what the wood and the fire and the knife were for, but he wondered how his father could find a lamb on the mountain-top. So as they walked together up the mountain-side, he said—My father. And his father said—Here am I, my son. And Isaac said—Behold the fire and the wood, but where is the lamb for a burnt-offering ? And Abraham said—My son, God will provide Himself a lamb for a burnt-offering. So they went both of them together. When they reached the mountain-top, Isaac helped his father to build the altar

of stones, and to lay the wood in order on the altar; and then his father told him that he was the offering God required. Abraham was obedient to God, and Isaac was obedient to his father Abraham, in all things. Isaac loved his father, and he loved his mother, and he had all things to make life happy; but he was ready to meet God's holy will, and to die by his father's hand. O happy child, who loved the will of God more than he loved his life! O happy father, who had such a child to render back to God!

Then Abraham bound Isaac his son, and laid him on the altar, upon the wood; and Abraham stretched forth his hand, and took the knife to slay his son. But the Angel of the Lord called unto him out of Heaven, and said—Abraham, Abraham! And Abraham said—Here am I. And God said to Abraham—Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham looked, and saw behind him a ram caught in a thicket by his horns. And Abraham went, and took the ram, and offered him up for a burnt-offer-

ing in the stead of his son. And the angel of the Lord called to Abraham the second time out of heaven, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the Earth be blessed, because thou hast obeyed my voice. Then Abraham rose up with Isaac his son, and returned to Isaac's mother, satisfied with God's favor, and full of the Blessing of the Lord.

Isaac bound and laid upon the altar, was to show forth God's only and beloved Son, bound and laid upon the cross. God would not suffer Isaac to be slain; but God did not spare His own beloved Son, but offered Him up for us all.

Would it make you happy to think that you, like holy Abraham, could be the friend of the Lord God Almighty, even of that gentle Lord and Saviour, who took little children up in His arms, and blessed them? If so, I will tell you that, young as you

are, you may be the friend of Abraham's God; for He has said, that every one who does whatever He commands shall be His friend. Ask your Saviour to give you His Holy Spirit, that you may learn to know, and love, and do His holy will, and then you will not only be His child, but He will call you His friend.

Ye are my friends, if ye do whatsoever I command you.—JOHN, xv. 14.



JACOB'S BLESSING.

X.

Jacob's Blessing.

ISAAC lived with his father and his mother. And when Isaac was nearly forty years old, his mother died; his father mourned and wept for her, and laid her in the grave. The grave in which he laid her was a cave, in a piece of ground which Abraham bought for a burying-place; for Abraham dwelt as a stranger in the land to which God had called him. Abraham had no home in that land; he lived in tents which he moved from one place to another: but God had promised to give the whole of that land to him and to his children. And Abraham believed God, and dwelt as a stranger in the land of Canaan, which, in years to come, his children would possess as their own land.

When Isaac was sixty years old, God gave him

two sons. Esau was the name of the eldest, and Jacob was the name of the youngest. When Esau grew old enough, he became a hunter; but Jacob lived in tents, and watched over the cattle. Esau would go out to hunt in the fields; then he would bring his father pleasant food which he had prepared for him. Isaac loved his son Esau, because Esau thought about the food he liked, and prepared it for him, and carried it to him: but Rebekah, Isaac's wife, loved Jacob, who dwelt quietly in a tent near his mother.

One day Esau came from his hunting, faint with hunger, and he went into Jacob's tent. Jacob was preparing a dish of pottage. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint. It would have been only kind in Jacob to feed his hungry brother, but Jacob did not then know the love of God, and his heart was selfish. He would not give his brother food unless his brother gave him his birthright. Esau's birthright was his place as the eldest son in his father's family; and with that birthright, the Blessing that God had given to Abraham and to Isaac would be received. The birthright and the Bless-

ing would belong to the same person. Therefore Esau ought to have valued the birthright more than his life, because the Blessing that was given with it was for Heaven as well as for Earth. But Esau thought more about his hunger than he did about that Blessing; and he sold his birthright to his brother Jacob for a little pottage. Thus Esau despised his birthright.

Before Esau was born, and before Jacob was born, God told their mother that the birthright would belong to the youngest, and not to the eldest. It was right in Jacob to value the birthright, but he ought to have waited till God gave it to him, and not have taken it from his hungry brother for a little food. Jacob had many an hour of distress afterwards to remind him of this wrong act.

“And it came to pass when Isaac was old, and his eyes were dim so that he could not see, that he called Esau, his eldest son, and said unto him, My son, and Esau said unto him, Behold, here am I. And Isaac said unto his son Esau, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me

some venison, and make me savory meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die." Isaac loved his eldest son Esau, and he thought to give him the Blessing. Isaac forgot what God had said before He gave his children to him: and he forgot that Esau had despised his birthright, and sold it to Jacob for a little food. When the servants of God forget God's holy will, sorrow is sure to follow, and so it was now.

Rebekah, Isaac's wife, heard when Isaac spake to Esau. She knew that God had said the Blessing should be Jacob's. Did she then go to Isaac, her blind and aged husband, and remind him? No, she did not do this. Did she go to the Lord, and ask of Him to do the thing that He had said should be done? No, she did not go to the Lord. She let Satan, the wicked tempter, come to help her to try and get the Blessing for her son Jacob whom she loved. But does Satan help any one to get the Blessing of the Lord? Satan would keep that Blessing away if he could, but he knew he could not do that. God had promised it, and it would surely come: but Satan tempted Jacob's mother to

try to gain that Blessing in a sinful way, and by this means to put a thorn in that Blessing, which pierced her heart and the heart of Jacob, all the days of their life on Earth.

When Esau was gone to the field to hunt for venison, and to bring it for his father, Rebekah called Jacob her younger son, and told him that his father had sent his brother Esau to hunt for venison, and that then his father would give the Blessing to Esau. And she told Jacob to go to the flock, and bring her two kids of the goats, and she would make savory meat, and he should take it to his father, and get the Blessing before Esau came back from his hunting. "And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father perhaps will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me and not a blessing. And his mother said unto him, Upon me be thy curse, my son, only obey my voice, and go fetch me them. And Jacob went, and fetched the kids, and brought them to his mother; and his mother made savory meat, such as his father loved. And she took goodly raiment of her eldest son Esau, which

were with her in the house, and she put them upon Jacob her youngest son. And she put the skins of the kids upon Jacob's hands, and upon his neck. And she gave the savory meat and the bread which she had prepared, into the hand of her son Jacob. And Jacob came unto his father, and said, My father ; and his father said, Here am I, who art thou, my son ?" Now Isaac was blind, and could not see who it was that stood before him. " And Jacob said unto his father, I am Esau thy first-born ; I have done according as thou badest me ; arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son ? And Jacob said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And his father discerned him not, because his hands were hairy, as the hands of his brother Esau. So he blessed him."

“And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father; and said, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. Then Isaac trembled very exceedingly.” Isaac knew now that Jacob had deceived him. He thought of Jacob's lie, and he thought of his own forgetfulness of the word that God had spoken—which had tempted Jacob to deceive him. Happy are they who remember God's commandments to do them! Isaac, old and blind, trembled with a great trembling; and said, “Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed.” Isaac had departed from the word of the Lord; Rebekah had tempted her son Jacob to deceive his blind and aged father; Jacob had told a lie—the sin was theirs, and they must feel the correction of the Lord. But the

Blessing was God's Blessing, the Blessing which He had given to faithful Abraham, and to Isaac who had bowed his head to die at God's command; and God had given it to Jacob by promise, therefore it would be fulfilled: but Jacob must be made to feel the evil of his sin all the days of his life.

“When Esau heard the words of his father, he cried with a great and exceeding bitter cry; and said unto his father, Bless me, even me also, O my father! And his father said, Thy brother came with subtlety, and hath taken away thy blessing. And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father! And Esau lifted up his voice and wept.” When Esau was hungry and sold his birthright to Jacob, he did not think about the Blessing; but now he finds the Blessing gone, and gone for ever, to his brother to whom he sold his birthright, he weeps aloud; he seeks it bitterly with tears, but it was too late. When he despised his birthright, and sold it for pottage, he despised the Blessing that was to be given with it; and now both were gone, and his father had confirmed the act, for he had said of Jacob, “Yea, and he shall be blessed.”

Isaac gave Esau a blessing, but it was not the Blessing which God had promised. No; that Blessing could not be given to one who could despise and sell it. That was a heavenly Blessing, a Blessing to last for ever and ever; but the blessing which Isaac gave to Esau was an earthly blessing. When Isaac blessed Jacob he blessed him in the Name of God; but he did not name that holy Name when he blessed Esau. When Isaac blessed Jacob, he spoke of Heaven first, for God Himself would be the portion of Jacob; his Blessing was to be the Lord from Heaven: but when Isaac blessed Esau, he put Earth first, because Esau's blessing was of the Earth, earthly. In Jacob's blessing there was folded up a blessing for every one who blessed him or his children the Jews; but, in Esau's, no mention was made of any blessing upon others for his sake,—no mention was made of his being any blessing in the Earth.

You see there are two blessings, a heavenly blessing, and an earthly blessing. Every one in this great world is seeking after one of these blessings. Some people are doing all they can to gain as much pleasure as possible; some are seeking after honor;

some after money: all these things are earthly, they are Esau's blessing; and if we have not the Heavenly blessing, even the Lord for our portion, they will do us no good, but only add to our sorrow in the end. The greater number of people are seeking after Esau's blessing. Like Esau, they despise the Heavenly blessing; it is offered to them in the Bible, but they turn away from it; they sell the hope of ever receiving it, for some present gain or pleasure, just as Esau did. And then the day will come when they will find it is gone, they will find they have lost it for ever; then they will seek it bitterly with tears, as Esau did, but it will be too late: like Esau, they cannot then find any place of repentance. But there are a few people in the world who are seeking the Heavenly blessing; they cannot be satisfied unless they can have the Lord for their portion, and Heaven for their home, and the blessing of God upon them at all times. They want to have the Blessing God gave to Abraham, Isaac, and Jacob; they kneel down and pray for it in the name of the Lord Jesus; they seek it in the Holy Bible; they go to the house of God, the house of prayer, and seek it there; they watch over their

own thoughts and words and actions, lest they should sin against God and lose it. And they will find it. They will receive the blessing of the Lord, for He has said, "Ask, and it shall be given you—Seek, and ye shall find."

It is the same with children as with men and women; they also are seeking one of these blessings. Which blessing are you seeking? If you think only about earthly things, you are only seeking Esau's blessing. Earthly things will soon pass away, and then you will have nothing left; no portion in God, no home in Heaven; nothing but that dreadful place, where lost sinners dwell for ever. But if you think of heavenly things also, if you pray for the blessing of God to be given you, for your Saviour's sake; if you love to read of it, or to hear of it, and if you try to please your Father in Heaven, that He may bless you in all you do; then the Blessing that God gave to Abraham, Isaac, and Jacob, will be your blessing. The Bible tells us we must seek it to-day. It says, "Now is the accepted time." To-morrow may be too late. If you have the earthly blessing only, Death will take it all away; but if you have the heavenly blessing,

nothing can take it away ; for the heavenly blessing is the love of God which is in Christ Jesus our Lord ; and if you have that love, nothing can separate you from it, for whom the Lord Jesus loveth, He loveth unto the end.

I love them that love me : and those that seek me early shall find me.—PROVERBS, viii. 17.





JACOB'S DREAM

XI.

Jacob's Dream.

“**E**SAU hated Jacob because of the Blessing wherewith his father blessed him. And Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.” Esau had despised and sold his birthright; but he forgot his own sin, and thought only of Jacob's. When we think most of our own sins, our heart grows humble and tender: but when we forget our own sins and think of the sins of others, then our heart becomes proud and hard. Esau forgot his own sin, and thought only of Jacob's, till he said in his heart, “I will kill my brother.” O dreadful words! Satan first tempted Esau to despise the blessing of the Lord, and to sell his birthright, and

Esau listened to the Tempter : and now Satan fills his heart, as he did the heart of Cain, to kill his brother ! Esau had listened to the Tempter before, and now he listens again : he did not watch, he did not pray, and therefore he entered into the dreadful temptation : he said, " I will kill my brother ! "

But Jacob's life was bound up in the promise of God, and therefore no one on earth or in hell could take it away. Jacob was to be the father of the nation of the Jews, of whom the Lord Jesus Christ was to come ; therefore none could touch his life to take it away. But Jacob had sinned against God, and before man, and he must now begin to taste the bitter fruit that sin is sure to yield. He must flee away from his home, from his father's presence and his mother's love, because of his angry brother's fury. He must learn, by long experience, that sin is an evil and bitter thing. God's faithful promise could not fail. Jacob had believed, and loved, and longed for that promise, as his fathers, Isaac and Abraham, had done ; but Jacob had sinned in the way he obtained it, and God would visit his transgression with the rod of affliction, and his iniquity with stripes ; but God would not take His loving-

kindness from him, nor suffer His faithful promise to fail.

Esau's dreadful words were told to his mother Rebekah. Rebekah had tempted her son Jacob to tell a lie, and now she was the first to feel the bitter punishment. She had only two children, and the eldest was going to kill the youngest; and this was the consequence of her sin. It was too late then to undo that sin: she could take it to her Saviour, and He could wash away its guilt from her, but she must feel the sorrow it must bring all her life on earth. When Rebekah heard the words that her eldest son Esau had spoken, she sent and called Jacob her youngest son, and said unto him, "Behold, thy brother, Esau, as touching thee, doth comfort himself, purposing to kill thee. Now, therefore, my son, obey my voice, and arise, flee thou to Laban, my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away, until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived of you both in one day?"

So Jacob left his mother, for fear of his brother's anger, and he never saw her face again on earth. When he came back to his father's house, many years after, his mother was gone, and her body lay sleeping in death, in the cave where Abraham, and where Sarah the mother of Isaac, were laid. Sin separates parents from children, and brother from brother. The Holy Spirit of truth and love makes all to be of one mind : but where envying and strife is, there is confusion and every evil work.

Jacob left his home alone, with a staff in his hand ; he travelled all day, and when night came, no place of rest was near. Jacob's sin had deprived him of all that he loved and valued on earth. His father, mother, brother, home, servants, flocks, and herds, all were lost to him now ; and he was going alone, to a strange land, to those whom he had never seen. One thing was left to Jacob, and only one, but that one thing was more than all beside : it was the Blessing of his father's God ; that Blessing which Jacob had believed, and loved, and longed for ; it had come at last, though his own sin had made it come with bitterness. But Jacob loved the Blessing still, and with that Blessing laid up in

his heart, he lay down to sleep on the bare ground, with a stone for his pillow, and the heavens over his head.

The Bible says of a father's commandment—and how much more of a father's blessing, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." And so it was with Jacob. He laid down to sleep alone, with nothing but his father's blessing: and in his sleep he dreamed, and, "behold, a ladder set up on the Earth, and the top of it reached to Heaven: and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said to Jacob, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and in thee and in thy seed shall all the families of the Earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I

knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven."

God punished the men who tried to build a tower of their own to Heaven, but He showed Jacob a ladder which reached all the way. We cannot make a way of our own to Heaven; but God has made a way in his great mercy, and He can show it to us. The ladder which God showed to Jacob meant the Lord Jesus Christ—He is the way to Heaven. There was no way for a SINNER to enter Heaven, therefore the blessed Jesus, in His tender love, came down from Heaven, and died upon the cross to put away sin; and when He had overcome the sharpness of death, He rose up from His grave, and ascended to Heaven, and opened the gate to all who are washed from their sins in His precious blood. The Lord Jesus is the only way to Heaven, He is the Ladder by which the poor sinner may climb up to Heaven and enter in. And because Jesus has opened the gate, and made a way from Heaven to Earth, the holy angels come down, and watch over all those whom the Lord Jesus loves, as Jacob saw in his dream.

You could not climb a ladder all the way from Earth to Heaven, but the ladder means your Saviour: if you go to your Saviour's feet, and pray to Him, He will take you in His arms, and give His angels charge concerning you, and they will carry you safe to the kingdom of Heaven.

Jesus saith unto him, I am the Way, and the Truth, and the Life: no man cometh unto the Father but by Me.—JOHN, xiv. 6.

XII.

Jacob with his Uncle Laban.

JACOB rose up from that blessed sleep early in the morning. He was rich and happy now; rich in his poverty, because God had blessed him; happy in his banishment, because God was with him. And Jacob vowed a holy vow unto the Lord, that he would be the servant of the Lord: and he asked four things of God; he asked God to grant them to him, because if the Lord would be his God, he would not any more look to himself, or to man, but to God only; and he would receive every thing from the Lord his God.

Jacob asked four things of God. What would you think those four things would be?

The first words he said were, "IF GOD WILL BE WITH ME." Jacob had left all he knew and loved on

Earth, and he had lain down to sleep a lonely wanderer, without a home, but the Lord had come to him. In the night, when deep sleep had fallen upon him, he had heard the words of God, and seen the vision of the Almighty. He thought that he was left alone, forsaken of all; but he found that he was not alone, for God was with him. The ladder Jacob saw reached all the way from the ground where he lay up to Heaven, and the Lord God stood above it; by this Jacob was shewn how he might come near to Him, even by the Lord Jesus Christ, who came from Heaven to Earth to save sinners. And Jacob found how blessed a thing it was to have a Father in Heaven, to whom he could speak at all times, and who would be his Guardian and his Guide for ever. And there God had blessed him; God made no mention of Jacob's sin; Jacob would think of and mourn for that all his life; God only gave him the Blessing he had so long loved and desired, and added no sorrow to it. It was the very Blessing God had given to Abraham and to Isaac, and words of peace added to it which were not given before. No wonder Jacob asked that God would be always with him. Would you

not like to have God always with you? If you ask Him to be with you He will hear your prayer, and He will be with you, and will not leave you. God invites you to ask Him. He says to you, Wilt thou not from this time cry unto me, "My FATHER, Thou art the Guide of my youth?" Jer. iii. 4.

The second request that Jacob made was, that God would KEEP him in the way that he went. Jacob had learned to know that he could not keep himself. He had been walking by himself, trusting to his own strength and his own wisdom, and he had found that his own strength was weakness, and his own wisdom folly; he had fallen into temptation and a snare; he had sinned against God and man, and he had lost the comfort of all his earthly possessions. Now he prayed that God would keep him, and his prayer was heard—God did keep him all his life long, and redeemed him from all evil. And God will keep you, if you ask Him, and if you follow His holy will and commandment. He says He "will gather His lambs in His arms, and carry them in his bosom."

The third thing that Jacob asked was, that God would give him bread to eat, and raiment to put

on. He did not ask to have his servants and his flocks and his tents given back to him—No, he had left all those to his brother. He had received the blessing of God, and he thought that the best of all possessions. He only asked for bread to eat and raiment to put on. The Bible tells us that, having food and raiment, we are to be therewith content. Your Heavenly Father teaches you to ask Him, as Jacob did, for your daily bread: do you not say, "Give us this day our daily bread?"

The fourth request that Jacob made was, that he might come again to his father's house in peace. Jacob had felt the love of God, but he did not forget his father and his mother: he prayed that he might return to his father's house, not to die by his angry brother's hand, but in peace. And God granted him all that he asked. You have not had to flee away from your father's house in fear; but you have a sinful heart, and if your sin be not taken away you cannot enter your Heavenly Father's house above the sky. The Lord Jesus says to those whom He has washed from their sins: "In my Father's house are many mansions

—I go to prepare a place for you.” The Lord Jesus took away Jacob’s sin; you must ask Him to take away your sin, and then, when you die, you will go in peace to your Father’s house in Heaven.

“Then Jacob went on his journey, and came into the land of the people of the East. And there he served his uncle Laban, his mother’s brother.” Jacob stayed there twenty years. He was often reminded of his own sin by the trouble he met with; for his uncle deceived him many times, and then Jacob must have remembered again with fresh sorrow how he had deceived his aged father. But God was with Jacob, and kept him and prospered him, so that Jacob became a rich man. He had twelve children, eleven sons and one daughter. “And it came to pass when Jacob’s eleventh son, whose name was Joseph, was born, that Jacob said to his uncle Laban, Send me away, that I may go to mine own place, and to my country; for thou knowest my service which I have done thee. And Laban said, I pray thee, if I have found favor in thine eyes, stay with me; for I have learned by experience that the Lord hath blessed me for thy

sake." So Jacob stayed, but his uncle deceived him, and changed his wages ten times. Only the Lord was with Jacob, and blessed him, and therefore he increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

Jacob stayed till Joseph, his youngest son, was six years old; Jacob had then been twenty years with his uncle, away from his father's house, and he longed sore to return. And the Lord said unto him, "Return unto the land of thy fathers, and to thy kindred, and I will be with thee. And the angel of God spake unto Jacob in a dream, saying, I am the God of Bethel, where thou vowedst a vow unto me. Now, arise, get thee out from this land, and return unto the land of thy kindred." Jacob feared to tell Laban what God had said to him, for Laban no longer looked kindly upon him as before. And Laban went to shear his sheep. Then Jacob rose up, and set his children upon camels, and carried away all that he had, for to go to Isaac his father in the land of Canaan." You see, Jacob is walking by the ass on which Rachel his wife is

riding. The servants are taking down the tents which Jacob lived in with his family, and the camels are waiting to bear them away.

The blessing of the Lord, it maketh rich; and He addeth no sorrow with it.—PROVERBS, x. 22.



THE RECONCILIATION OF JACOB AND ESAU.

XIII.

Jacob's Return.

“**A**ND it was told Laban on the third day after, that Jacob was fled. And Laban took his brethren with him, and pursued after Jacob seven days' journey, and they overtook him in the mount of Gilead.”

Jacob could not travel fast, because he had young children, and much cattle with him; so he could not escape. He must have felt afraid when he saw his unkind uncle coming in sight, and the men that were with him. But Jacob had prayed that God would be with him, and would keep him in the way that he went, and would bring him again to his father's house in peace; and God had not forgotten Jacob's prayer. God had granted him that which he had asked, and therefore no one could hurt him. Jacob was as safe in the lonely

mountain path with his angry uncle near, as if he had been in his father's house. "Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God."

God came to Laban in a dream by night, and said unto him, "Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me? It is in the power of my hand to do you hurt, but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad." Then Jacob reminded his uncle of how he had served him, and of the treatment which he had received at his hands. "And Jacob said, Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away empty. God hath seen my affliction and the labor of my hands, and rebuked thee yesternight. Then Laban made a covenant with Jacob; and they raised a heap of stones. And Jacob offered sacrifice upon the mount. And early in the morning, Laban, Jacob's uncle, rose up, and kissed Jacob's children,

and departed, and returned to his place." The Lord knoweth how to deliver the godly out of temptations; and to reserve the unjust to the day of judgment to be punished.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." Jacob had seen the holy angels twenty years before, in his dream by night, when he lay on the bare ground; he had seen them coming down from Heaven in the name of the Lord Jesus, on messages of love to those whose sins were pardoned, and to little children—"for of such is the kingdom of heaven." And he had seen the holy angels whose work was done, returning back again in the name of JESUS—the only name to which the gate of Heaven opens from this sinful Earth. Jacob had seen this twenty years before; therefore he was not afraid when the angels met him on his journey, it comforted his heart to see them; and he called them God's host. Jacob had no soldiers with him to fight against his enemies, therefore God shewed to him the angel-host which He had sent to guard him, that Jacob might trust and not be afraid. "The angel of the Lord en-

campeth round about them that fear Him, and delivereth them."

Jacob had been delivered from one danger, and now he began to think of another. He was entering the land of Canaan, where his father and his brother dwelt; but how shall he meet Esau his brother? Can he hope that twenty years of separation will have softened his brother's anger? Jacob was afraid to hope, because he knew that time alone only makes the stony heart grow harder. But the angels were with Jacob, and would not they take care of him? Yes, the angels were with Jacob, but Jacob knew the angels could not put away his sin; he had sinned against Esau his brother twenty years before, by telling a lie in his name; and the holy angels could not come between him and his sin. What then did Jacob do? He took the humble sinner's place. The Bible says, "A soft answer turneth away wrath." Jacob sent a lowly message to Esau his brother. He sent messengers to Esau his brother, and commanded them, saying, "Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now. And I have

oxen, and asses, flocks, and men-servants, and women-servants, and I have sent to tell my lord, that I may find grace in thy sight." Esau had sold the birthright to Jacob, but Jacob gives back the honor to Esau; he calls Esau lord, and he calls himself Esau's servant. "Better it is to be an humble spirit with the lowly, than to divide the spoil with the proud."

But the messengers returned to Jacob, saying, "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape." Jacob was for peace, but when he speaks, he finds his brother is for war. The danger is come, it is drawing near. What will Jacob do? He has no armed men with him: will he flee away from Esau, as he did before, and hide his helpless children from his brother's fury? No; it is true he has no might against this great company that cometh against him; neither knows he what to

do; but his eyes are upon the Lord. God had bid him return, and had promised to deal well with him; and Jacob will go forward, whoever may rise up against him. "They that trust in the Lord shall be as Mount Zion; which cannot be removed, but abideth for ever." Jacob could not fight; he was a peaceful shepherd, leading his sheep and his lambs to a resting-place: Jacob would not flee; but there was one thing Jacob could and would do, and that one thing was better than all other things — "Jacob PRAYED unto the Lord his God, and said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multi-

tude." This was Jacob's prayer unto the Lord his God.

After this he sent a present to Esau his brother ; five droves of eattle ; and a servant with every drove. First, two hundred goats ; then, two hundred sheep ; then thirty camels, with their eolts ; next forty cows, and ten bulls ; then twenty asses, and ten foals. One drove followed another, with a space between each ; and Jacob eommanded each servant to say to Esau, " These be thy servant Jaeob's ; it is a present unto my lord Esau ; and behold also he is behind us. So went the present over before him." And he arose up that night, and sent all his family over the little brook of water that lay before them ; and he sent over all that he had. And Jaeob was left alone.

You remember once before when Jacob was alone on his journey, and it was night. You remember all that he then saw and heard. Twenty years had passed away, and now Jaeob was travelling back the same road, it was the night again, and Jaeob was left alone. But he was not alone now because there was no one to bear him company. No ; he had left them all, because he loved to be

alone with God. Did he see again that wondrous ladder, let down from the open sky, and the Lord God standing above it? No; Jacob had learned the lesson that Heavenly ladder was meant to teach him, he had come to God by the Saviour, the Lord Jesus, and now he did not need to have the ladder shewn to him again. Did he see the angels of God coming down from Heaven to help him? No; Jacob had seen the holy angels, they had met him on his way, and he had known them to be God's mighty host: but Jacob could not be satisfied with only angels near him; he thought upon his sin, and he wanted his Saviour—nothing else could satisfy him; he had turned from the angels to God in earnest prayer. Was Jacob left long alone? No: there wrestled a MAN with him till the breaking of the day; and that MAN was his Saviour, the Lord from Heaven. And when the morning light dawned in the eastern sky, He said to Jacob, Let me go, for the day breaketh. But Jacob held his Saviour fast, and said, "I will not let thee go, except thou bless me. And he said unto Jacob, What is thy name? And he said Jacob. And the Lord said unto him, Thy name shall be no more called Jacob, but Israel

(a Prince of God), for as a Prince hast thou power with God and with men, and hast prevailed. And the Lord BLESSED him there. And Jacob said, I have seen God face to face, and my life is preserved."

"Then Jacob lifted up his eyes, and looked, and behold Esau came, and with him four hundred men. And Jacob passed on before, and bowed himself to the ground seven times, until he came near to his brother." But all was peace now. God had softened Esau's heart; and he ran to meet Jacob, and embraced him, and fell on his neck, and kissed him, and they wept. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

"And Esau lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And Jacob said, The children which God hath graciously given unto thy servant." Then Jacob's family came near, and bowed before their Uncle Esau. That child who holds his mother's hand is Jacob's youngest son Joseph; he is looking on with wonder while his father meets the strange, rough man whom he had never seen before. Esau

did not like to take the present that Jacob sent him: he said, "I have enough, my brother, keep that thou hast unto thyself." But Jacob urged him to receive it, and he took it. Esau would have stayed with Jacob, to protect him as he travelled; or he would have left some of his four hundred men to guard him. But Jacob better loved to have the holy angels' gentle care: so he said, "What needeth it?" And Esau returned to his home.

Jacob travelled on his way, and came to Shechem, in the land of Canaan; and there he bought a piece of ground; it was only a small piece, but it was all that Jacob possessed of that land which was one day to belong entirely to his children's children. Jacob bought it to build an altar there, and offer a sacrifice to God. Joseph, that child who holds his mother's hand, the beloved child of his father Jacob, and the favored child of God, stood by the altar that his father built to worship God. And there, where that altar stood, four hundred years afterwards, the many thousands of Israel laid the honored bones of Joseph, to rest till his Saviour's voice shall call him from his grave. And there,

fourteen hundred years later, the blessed Jesus sate, wearied with his journey, to rest on Jacob's well. John, iv. 5, 6.

It is not the will of your Father in Heaven that one of these little ones should perish.—MATTHEW, xviii. 14.

XIV.

Joseph.

JACOB had now been some time in the land of Canaan, and yet he had not reached his father's house; he had not reached that home he had longed so much to see again. He was not afraid of Esau now: why then did he not return? Perhaps it was his mother he had longed so much to see, and now he heard that she was gone to her rest. Jacob would hear from Esau his brother, that his mother was no more on earth; and from that time he seems to have lingered on his journey, as though he could not, for a little while, bear to return to the home where he had thought that she would be. Deborah, his mother's nurse, had come to him: we do not know when she came; she must have been a very aged woman, but she did not mind the fatigue

of travelling, that she might go to Jacob—the son whom her departed mistress loved so well, and whom she had nursed. She would hear of Jacob's arrival in the land of Canaan, from Esau, and she left her master's house to go to the tents of Jacob, and to see the children whom God had given him. She would tell Jacob about his mother, and how his mother had thought of him, and how she had died in peace, and been laid by holy Abraham and by Sarah's side. Jacob loved his nurse, and his children learned very soon to love her also. I dare say Joseph was her favorite child, because he was the youngest, and he was the child of his father's love, for he was not rebellious as his elder brothers were; he was an obedient and a gentle child.

“And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his family, Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.” You remember that the FIRST thing Jacob asked was, that God would

be with him ; and now that so many years have passed away, this is what Jacob still thinks most about. He does not say that he will build an altar to God who had kept him, or who had given him more than bread to eat and raiment to put on, or who now led him back in peace to his father's house. No ; God had done all these things for him, but that which he thinks most of now, is that which he cared for more than all—God being *with him*. “ So Jacob came to Bethel, he and all the people that were with him. And he built there an altar, because God appeared to him when he fled from the face of his brother.”

But Deborah, Rebekah's nurse, died ; and she was buried beneath Bethel, under an oak ; and the name of it was called, The oak of weeping. Jacob was far away when they laid his mother in the grave, but he wept at the grave of his nurse, and his children wept : so many tears were shed, that they called the oak under which they laid her, The oak of weeping. Young Joseph wept by his father's side. Perhaps it was the first sorrow he had ever known. Deborah was very old, and had not been long with Jacob's family, yet see how they loved

her. She was a servant, and yet they loved her as a friend. She was old and feeble, and wanted them to wait on her, yet how they loved her. This teaches us that it does not depend upon what we can do for others, but upon what we are in our own spirit and disposition, whether we have much, or only a little of the love of others. No doubt the aged Deborah was a servant of the Lord, and God had given her to see the prayers she had offered up for Jacob all answered; and she could say, "Lord, now lettest thou thy servant depart in peace." And those she loved the best on earth laid her to her rest. She was laid in holy ground, the very place where Jacob laid down to sleep the first night he had left his home, and where he saw the ladder from Heaven to Earth, and where the Lord had blessed him, and where he had given himself to God. And now he was come back safe to the same place to worship God, a rich man, and all his children around him: there Deborah died, and in that holy ground she sleeps till the resurrection of the dead.

"And God appeared unto Jacob again, and blessed him. And God said unto him, Thy name

is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and God called his name Israel. And God said unto him, I am God Almighty: the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him, in the place where He talked with him. And Jacob set up a pillar in the place where God talked with him: even a pillar of stone. And Jacob called the name of the place where God spake with him, Bethel." This was the place where God had first given His blessing to Jacob, and now He blessed him again. Jacob always kept the love of God's blessing warm within his heart, and therefore it was given him again and again. The more that we love, and long, and pray for the blessing of God, the more shall we receive of it: that blessing never comes down upon a thoughtless heart. When Jacob first saw the Lord God, it was above the ladder, up in Heaven; but now that Jacob had learned to go to God by his Saviour, God came down to earth, and talked with Jacob. God did not forget how Jacob had overcome Him by prayer—God calls him not Jacob, but Israel, that name which

means a Prince, because as a Prince he had power with God, and had prevailed. Now you will know that ISRAEL is the high and holy name which God gave to Jacob.

And they journeyed from Bethel. And God gave Jacob another son, and Jacob called his name Benjamin; but Benjamin's mother died; and Benjamin was left, a little helpless infant, to his father's tender care, and to his young brother Joseph's love. Rachel was Benjamin's mother's name, and she died; and Jacob mourned for his beloved wife; and Joseph stood again at his father's side by the grave to weep—and now it was his mother's grave. And Jacob set a pillar on the grave, and there it stood for hundreds of years, long after Jacob, and Rachel, and Joseph had met again in their Saviour's presence above.

“And Jacob came unto Isaac his father unto Mamre, which is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were an hundred and eighty years. And Isaac died, and was gathered unto his people; being old and full of days; and his sons Esau and Jacob buried him,” by Abraham his father's side.

“ And Esau took all the persons of his house, and his cattle, and all his substance which he had got in the land of Canaan; and went into the country from the face of his brother Jacob; for their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them, because of their cattle. Thus Esau dwelt in Mount Seir. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan,” which was the land that God gave to Abraham, Isaac, and Jacob, by promise.

Jacob had now lost from earth his mother, who had loved him so tenderly; Deborah his faithful nurse; Rachel his beloved wife; and Isaac his father: four times he had mourned for the dead; and Joseph, his precious child, had been his earthly comfort. Jacob had ten sons older than Joseph, but they were his sorrow and not his comfort: they were disobedient to God, unthankful, unholy: but Joseph was the child of God's Heavenly grace; as Jacob's father Isaac had been—who in his early years gave himself up to die at God's command. You remember that God had given Jacob the name of Israel now. No wonder that Israel loved Joseph

more than all his children, for he was the son and the comfort of his old age. And his father made him a coat of many colors. But when his brothers saw that his father loved him more than he loved them, they hated him, and could not speak peaceably unto him.

One night when Joseph was sleeping upon his bed, he dreamed a dream: he thought he was at work with his brothers in the harvest-fields, binding up the corn in sheaves. And he thought that his sheaf arose and stood upright, and that his brothers' sheaves stood around it, and bowed down to it. And he told his brothers the dream which he had dreamed. But they said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more, for his dreams and for his words. And he dreamed yet another dream, and told it to his brothers, and said, Behold, I have dreamed a dream more; and behold the sun, and the moon, and the eleven stars bowed down to me. And he told the dream to his father, and to his brothers; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy

mother, and thy brothers, indeed come to bow down ourselves to thee to the earth? And his brothers envied him; but his father observed the saying." These dreams were from no pride of Joseph's heart; they were from God. You see he stands among his brothers, and tells the dream to them; but like wicked Cain, they hate their gentle brother, though he is but a child to them: but he who has the love of God, need fear no evil, though all the world should frown upon him. When the blessed Jesus was a child, younger than Joseph, he stood alone among the elders of his own people the Jews—it was in the same land of Canaan, and among the descendants of Jacob's sons, the Children of Israel. He stood alone in the midst of old and learned men, and they wondered at His words; but, like Joseph's brothers, they would not follow His example, they would not learn of the beloved Son of God, who was meek and lowly in heart, and therefore they could not find rest unto their souls. Young as the Holy Jesus then was, he could have taught the Jews to love and know His Father in Heaven, if they would have learned of Him, but they would not. And Joseph's brothers might have learned

the happy lesson of obedience from Him, but they would not. The Bible says, "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Would you be like Joseph, the child whom God and his father loved? or like his hard-hearted and envious brothers, who sinned against God and their father? If you would be like Joseph, you must try to set a good example to others, both by your actions and your words. You must be a child of obedience, truth, and love. Ask of God to give you the Holy Spirit of Christ Jesus that you may be so. And if you would not be like Joseph's hardened brothers, you must not turn away from the good example, and the words of counsel set before you, but must try to follow them: then you will be a follower of the Holy Jesus, and the child of your Father in Heaven.

Even a child is known by his doings, whether his work be pure, and whether it be right.—PROVERBS, xx. 11.

XV.

Joseph.

“**A**ND Joseph’s brothers went to feed their father’s flock in Shechem. And Israel said unto his son Joseph, Do not thy brothers feed the flock in Shechem? Come, and I will send thee unto them. And Joseph said to his father, Here am I. And his father said to him, Go, I pray thee, see whether it be well with thy brothers, and well with the flocks; and bring me word again.” Joseph knew his brothers’ feeling against him, he knew that they could not even speak peaceably to him; he knew also how his father loved him, and that he would not like to expose him to any trouble; but he did not say a word against his father’s command. When his father called him to go alone to his envious and cruel brothers, he made answer directly, “Here am

I." Shall I tell you what it was that made Joseph so obedient? It was because God had sent down into Joseph's heart the Spirit of Christ, even the Holy Spirit, and this made Joseph like His Saviour; for the Lord Jesus was obedient in all things to His Heavenly Father's will; He was the beloved Son of God; but when His Heavenly Father sent him into this world to become the brother of sinful men, to suffer and to die by their wicked hands, He said directly, "Lo I come." Joseph said, "Here am I." And the Lord Jesus said, "Lo I come." You see the same Holy Spirit of OBEDIENCE dwelt in both—Joseph had the Spirit of God's beloved Son: and so had the blessed Isaac, who lay down upon the altar to die: and so had Abraham, who took the knife to slay his son, his only son, whom he loved, at God's command: and so has every child and servant of God—we may know them by this, from the oldest to the youngest—they have learned OBEDIENCE.

So Israel sent Joseph his son out of the vale of Hebron, and he came to Shechem. But his brothers were not there. Did Joseph then return to his father and tell him that he had been, and they were

not there? No; he was bent upon obedience to his father's will, and he would seek them till he found them. "And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brothers: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this Dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben, Joseph's eldest brother, said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again." Joseph must have been faint with fatigue, hunger, and thirst, after walking so far to find his brothers; and now at last he saw them with

their flocks and their tents; but there was no welcome, no rest, no food for Joseph. There was no love, no pity in the hard hearts of his brothers. Their aged father had sent his beloved son to see how they were, but they ask no questions about their father: they conspire together against their innocent brother, and all their thoughts are to take away his life; all except Reuben,—he keeps them back from shedding Joseph's blood.

“And it came to pass when Joseph was come unto his brothers, that they stripped Joseph out of his coat, his coat of many colors that was on him: and they took him and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread.” The wilderness was a place dreary enough for Jacob's beloved child to be left in alone, but this would not satisfy his cruel brothers, they cast him into a deep pit; perhaps he might have found his way out of the wilderness home to his father, but he could not get out of the pit: the burning sun would beat upon him there, and there was no water to quench his thirst. He entreated his brothers not to cast him in, and they saw the anguish of his soul when he besought them,

but they would not hear: they turned away from his piercing cry, and sat down to eat bread. O see how Satan had hardened their hearts, they could see their young brother's anguish, they could leave him to die of hunger and thirst, and then sit down themselves to eat and to drink! Israel could not hear Joseph's cry, he had no thought of what was done, he could not see the pit in the wilderness, and his darling child at the bottom of it, stripped of his many-colored coat. There was no earthly helper near. But there was one Eye that saw; one Ear that heard; even God his Saviour, even the Lord Jesus, the beloved Son of God, who was one day Himself to be left alone in the waste, howling wilderness. Joseph could look up, even from that deep pit, to his Father in Heaven: and God looked down upon him in tender pity and love. Joseph's cruel brothers had him far away from his earthly father: but they could not separate him from his Father in Heaven. God heard the voice of Joseph out of the deep pit. He heard his sighs, He heard the faintest breath he drew.

“His brothers sat down to eat bread: and they lifted up their eyes and looked, and, behold, a com-

pany of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him, and let not our hand be upon him: for he is our brother, and our flesh. And his brethren were content." It was God who kept these cruel brothers from their wicked purpose. He would not suffer Joseph's life to be taken from the earth. "And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: so Joseph was taken into Egypt." Reuben was not there when Joseph was sold for a slave; perhaps he was gone to find some means by which he could get Joseph back to his father: but when he returned to the pit, behold Joseph was not in the pit; and he rent his clothes in his distress. And he returned unto his brethren, and said, "The child is not, and I, whither shall I go?"

And they took Joseph's coat, his coat of many colors that his father gave him, and they killed a kid and dipped the coat in the blood. "And they sent the coat of many colors, and they brought it to

their father ; and said, This have we found : know now whether it be thy son's coat or no. And Israel knew it, and said, It is my son's coat ; an evil beast hath devoured him : Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted : and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

But Joseph was not in the grave—Joseph had been taken from the pit wherein was no water : but Israel his father did not know this. He only saw the coat of many colors dipped in blood : he knew it was Joseph's coat, he thought it must be Joseph's blood : he thought some evil beast had robbed him of his child : he could not think that his own children could be more cruel than the beasts of prey. Do you remember that when Israel was a son himself, he had taken the skin of a kid to deceive his father Isaac ? And now that he is old and feeble, his sons deceive him with the blood of a kid : they make their father think that the blood of a kid is

Joseph's blood, as he had made his father Isaac think that the skin of a kid was Esau's skin. God punishes his children in this world: but those who are not His children will have to bear their punishment far away from God for ever and ever.

God called Abraham to part with Isaac his only son, by a death of blood; but when the last moment came, God spared him to his father unhurt, and full of blessing from above. God called Israel to give up Joseph, he mourned and wept for him, for he thought him dead by violence and blood; but at last God restored him unhurt, and full of the blessing of the Lord: for "like as a father pitieth his children, so the Lord pitieth them that fear Him." But God did not spare His own beloved Son, but delivered Him up for us all. The Lord Jesus took our nature upon Him, and became man's Brother. He left His home in Heaven, and came to visit us, to bring us His father's message of peace and love. He was weary, and hungry, and thirsty, for our sakes; but we felt no pity. He was despised and rejected of men, full of sorrow and grief, and we hid as it were our faces from Him. Men, His brethren, hated Him; and when they saw Him,

they said, Come, let us kill Him. They sold Him for thirty pieces of silver. And they stripped His raiment off from Him; His coat which had no seam in it, woven from the top throughout. And they shed His precious blood—His vesture is dipped in His own blood. His life was taken from the earth. He was laid in the grave's dark pit; and tasted death for every man. He was Joseph's God and Saviour; by His death Joseph found everlasting life, and so will all who love His name. In all that Jacob's beloved son suffered we see, as in a picture, a faint likeness to the far greater sufferings, even unto death, of the Lord Jesus, God's beloved Son, for us and for our salvation.

As for Thee also, by the blood of Thy covenant, I have sent forth Thy prisoners out of the pit wherein is no water.—ZECHARIAH, ix. 11.



JOSEPH SOLD INTO EGYPT.

XVI.

Joseph in Egypt.

AND the Midianites sold Joseph into Egypt, unto Potiphar, an officer of Pharaoh's, and captain of the guard. Joseph was now in a strange country; there was not a face, not a voice he knew in all the land; no one to pity, no one to care for the friendless slave. How often Joseph must have wept when he thought upon his home, his aged father, and his young brother Benjamin! He had lost them, and they had lost him. Would it break his father's heart, would his father die because he would not return again? Joseph might think that perhaps he would, and they would lay him in the grave, and he would never see his father again! His cruel brothers would be sure not to tell their father what they had done, therefore his father must think him dead, and would

not know where to look for him. Little Benjamin would cry for him, but perhaps he would soon forget him; and then there would be no one in all the world who loved him: and he only a poor slave. It would have been a little comfort if he might but have had the coat his father made him, that he might wrap it round him, and look at it, and think of his father's love: but his brothers had taken all away from him, even the garment that covered him. O Joseph, do not grieve for that coat of many colors! The loss of it only makes you more like your Saviour, God's beloved Son. His Heavenly Father clothed Him in the brightness of His glory: that was the robe of many rays the blessed Jesus wore when He dwelt in His Father's house, but He left it behind, when He came to suffer and to die for sinners. He did not keep a single token of His Heavenly Father's love; and you, happy and honored Joseph, are to show your Saviour forth to all the world till the end of time.

Joseph did not know that he was bearing his Saviour's image in his sorrow: he had not this thought to comfort him. Did he then mourn and and weep, and turn away from all the strange men

around him? No; Joseph was the child of his Father in Heaven, and he rose up in his heavy sorrow, and went about his master's business, and labored working with his hands; and the Lord was with him. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. "And Joseph found grace in his master's sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass, from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand, and he knew not ought he had, save the bread which he did eat." Joseph had been the beloved son in his father's house, but now he learns the obedience of a servant. His God doth instruct him and teach him: and he serves his master with so much diligence and attention, that he soon becomes the favorite servant, as he had before been the favorite son. The Bible says, "A man's pride shall bring him low; but honor shall uphold

the humble in spirit." In this also Joseph showed that he had the Spirit of Christ: He who was God over all, blessed for evermore, yet made Himself of no reputation, and took upon Him the form of a servant. We found that Joseph had the Spirit of Christ by his OBEDIENCE; therefore no wonder that we find it now by his HUMILITY, and readiness to serve. The Lord Jesus has said, "Whosoever will be chief among you, let him be your servant."

When Joseph was a little child, he must often have stood at his father's knee, and listened while he told him of the journey that he took, alone in the world, when he slept with a stone for his pillow, and the bright stars above his head: how often he must have listened, and thought how terrible to be alone in the great world, with no home and no friend to turn to. But his father would tell him of that wonderful BLESSING, which was dearer and better to him than home, and friends, and all that he had in the world; and Joseph would think about that BLESSING, and his father would teach him to pray for it.

And now Joseph was alone, like Jacob his father, alone in the world. His cruel brothers had taken

from him every thing except his life, and they only spared that that they might sell him for money. His father Jacob had been free, but Joseph's liberty was gone, his brothers sold him for a slave. Jacob had been followed by the prayers of his father Isaac, his mother, and his nurse, but Joseph's brothers had taken from him even his father's prayers, for they made Jacob believe that Joseph was dead. When his father Jacob left his home, Isaac called him, and gave him, the second time, that BLESSING : but Joseph had taken no long farewell of his beloved father, and received no blessing. He would think of all these things, and he would weep alone ; but he soon found that his father's God was with him, he soon found that the blessing of holy Abraham came down upon him, morning and evening, like the dew from Heaven : for God blessed him and made him a blessing. He hath said, " I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me."

There was one enemy who had followed Joseph, and who hoped to have seen him perish, as a helpless slave : this was Satan : but when the Evil Spirit

saw this blessed child of God still flourish like a palm-tree, and grow like a cedar in Lebanon, under the blessing of his God, he raised a fresh trouble against Joseph, in the hope to destroy him. And Joseph's master was angry with him, and put him in prison, but Joseph had done no wrong. Joseph was taken from his tender father's arms before, and sold for a slave: and now he fell from his master's favor, down into the deep, dark dungeon: and yet he had done no wrong. They hurt his feet with heavy fetters: he was laid in iron. It was a sudden fall, from being head of all his master's house, into one of Egypt's vile dungeons: but Satan could not cast the child of God where God was not: God was in the dungeon with Joseph, underneath him were his Heavenly Father's everlasting arms, and over him God's banner of love.

“Blessed is the man that trusteth in the Lord, whose Hope the Lord is: for He shall be as a tree planted by the waters, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” Joseph's trust was in the Lord, therefore he soon began to lift up his

head. "The Lord was with Joseph, and shewed him merey, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under Joseph's hand, because the Lord was with him, and that which he did, the Lord made it to prosper." When Joseph was in his father's house, he was the favorite child: when he was sold for a slave he was the favorite servant; and now, in the prison, he is the favorite prisoner; this was nothing else than the grace and blessing of the Lord. Satan had filled the heart of Cain to kill his brother Abel; and Satan thought to have killed Jacob by the hand of Esau, his brother; and Joseph by his brethren's hands: but God, who was pleased to take the righteous Abel to Heaven; was pleased to keep Jacob and Joseph on the earth; therefore Satan could not prevail against them; he east them down indeed, but the Lord lifted them up again. The Lord granted them life and favor; and His visitation preserved their spirit.

And it came to pass after these things, that the chief butler and the chief baker of the king of Egypt had offended their lord the king of Egypt. And king Pharaoh was wroth with them, and put them into the prison, where Joseph was bound. And the keeper of the prison charged Joseph with the care of them. And they dreamed a dream, both the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked them, Wherefore look ye so sadly to-day?—For Joseph knew the heart of a prisoner. And they said unto him, We have dreamed a dream, and there is no interpretation of it. And Joseph said unto them, Do not interpretations belong to God? Tell me your dreams, I pray you. “And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me: and in the vine were three branches: and it budded, and blossomed, and brought forth ripe grapes. And Pharaoh’s cup was in my hand, and I took the grapes, and pressed them into Pharaoh’s cup, and gave the cup into Pharaoh’s hand. And Joseph said unto him, This

is the interpretation of it. The three branches are three days: within three days shall Pharaoh restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

"When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: and in the uppermost basket there was all manner of baked meats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph said, This is the interpretation thereof, The three baskets are three days: within three days shall Pharaoh hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast to all his servants. And he restored the chief butler unto his butlership

again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him."

Joseph reminded the chief butler and baker that interpretations belong unto God; and so it is, secret things belong unto the Lord our God. But it often pleased God, before the Holy Scriptures were finished, to show unto his servants the things which would shortly come to pass. It is not so now, because we have the Holy Bible to teach us to trust in God.

It came to pass to both these servants of the king, as Joseph had said. Perhaps the chief Butler had been put in prison without cause, and the king was about to find it out, and would set him free. You see how he sits with his hands folded in thankfulness. But the chief baker covers his head in misery, when he finds that he must die, by his country's laws.—But he had still three days to live, and Joseph could tell him of a Saviour whose blood cleanseth from all sin; and it may have been that the poor wretched man learned from the faithful Joseph to know and love his Saviour, and to look

beyond the grave to that blessed world where pardoned sinners dwell with God for ever, through Jesus Christ our Lord.

Joseph said to the chief butler, "Think on me when it shall be well with thee." Yet did not the chief butler remember Joseph, but forgot him: and Joseph was left in the prison. The Lord Jesus does not so forget those who put their trust in Him. He is gone back to the palace of the King of kings: and there He thinks of every one who prays to Him. Once a poor dying thief said to Jesus, "Lord, remember me when thou comest into Thy kingdom." The Lord Jesus was dying on the cross when the poor thief said, "Lord, remember me," but He said, "Verily, I say unto thee, to-day shalt thou be with me in Paradise." Joseph was forsaken and forgotten by man, but his God did not forsake or forget him. It was for Joseph's sake that God had sent those dreams to the prisoners whom Joseph guarded, as you will soon see. "In the fear of the Lord is strong confidence, and His children shall have a place of refuge." The blessed Abel found that place of refuge at once in Heaven ;

but Jacob, and his beloved Joseph, found it first in God upon earth.

I am poor and needy ; yet the Lord thinketh on me : Thou art my Help and my Deliverer ; make no long tarrying, O my God.—PSALM xl. 17.



JOSEPH BEFORE PHARAOH

XVII.

Joseph and Pharaoh.

WHEN the chief butler went back to the palace of the king, Joseph thought he had a friend who would soon find a way to set him free. But Satan, the Evil Spirit, who takes away good thoughts out of our hearts, took out of the chief butler's heart the remembrance of Joseph. The chief butler knew that Joseph was a servant of the Most High God, the Revealer of secrets: he knew that Joseph had done no wrong: Joseph had served him with gentle kindness, and eased his mind in his distress, yet he made no mention of him; he did not go to see how he was, or to carry him the least comfort in his sad condition in one of Egypt's dungeons. The chief butler was free, and prosperous, and at ease, and he forgot the suffering servant of the Lord who had

shown him so much kindness. The Bible says, "The desire of a man is his kindness." Be sure when you know of any one in distress, and especially any servant of the Lord, that you do not forget them. If you think about their sorrow and trouble, you will perhaps find that a way will be made for you to be their comforter. Though you are only a child, perhaps you may go and see them; or perhaps you may send to them; or, if not, you may tell some one about them who will: and then, what is best of all, you can pray for them—you can ask the Lord Jesus to comfort and help them, and He can reach them if you cannot. The Bible says that we are to remember them that are in bonds, as if we were bound with them; and very often the chain of trouble and sorrow is heavier to bear than the chain of iron. If you think only about your own concerns, you will be like the chief butler, who forgot the affliction of poor Joseph. Satan rejoices when we forget the sorrows we might have helped to relieve, if only we had remembered them. And Satan rejoiced that the chief butler had forgotten Joseph: he might think that now, after all, Joseph would die in the prison! Satan might think that

he had put out the remembrance of him from the earth; but Satan could not put out the remembrance of Joseph's name in Heaven—God had graven it upon the palms of His hand; He would come and save him.

But months passed away, till years were gone. Joseph had now no hope in man; he could not look to his home: he could not look to his angry master: he could not look to the chief butler; he found he was forgotten, like a dead man out of mind: he could only look one way, and that was up to Heaven. Two full years had passed away since he had told the chief butler his dream, and asked him to think of him. Joseph was in his dungeon—We do not know what he was doing; we only know that he was there. Perhaps that very day all earthly hope in his heart was dead: perhaps he had given up hope; he had waited and watched so long, and no help had come. Was he thinking, that now he should never see his father and his young brother's face again—never walk again in the green fields, beneath the blue sky, and listen to the song of the free birds, and be himself as free as they were? Perhaps he was praying to

his Father in Heaven, committing himself unto God who judgeth righteously, and who is the Helper of the friendless. O Joseph! though the blessing tarry, wait for it, because it will surely come; it will not tarry a single moment beyond the appointed time. Light is sown for the righteous, and gladness for the upright in heart. Yours has been a long night of weeping, but it is all over now, the morning is come, and it brings you joy!

Yes, it is the morning, and Joseph in his dungeon hears the sound of hurrying footsteps. Why such haste in the dismal prison? they do not use to come so fast when they bring in some poor unwilling captive; or when they lead a prisoner out to trial, or to death? They stop at Joseph's dungeon door—they open it—they call, "Joseph, come quick, Pharaoh the king has sent for you!" Joseph had walked for years with only a prisoner's slow heavy step, but now he must run,—he must run out of that dungeon which he entered with so heavy a heart, never to see it any more: he must throw away his prison-dress, and put on raiment fit to appear before the king; and he must go in directly, and stand before Pharaoh.

Why does the mighty king of Egypt want Jacob's lost child, and in so great haste? Because on the last night, when the king was sleeping on his bed, God sent a dream into his mind—a dream which troubled him; and the king sent for all the wise men of Egypt, and not one could tell him the interpretation. And when the chief butler saw the king's distress, he remembered how he himself had suffered in the prison from a dream; and then he thought of Joseph. God reminds the forgetful butler, and he confesses his fault: he tells the king of the young Hebrew in the prison, who had told the meaning of his dream, and the chief baker's dream, so truly. While all was prosperous, no one in Egypt thought of Joseph; but as soon as God sends a dream from Heaven, which troubles the heart of the king, then all the wise men, and the great men, and the captains, and the armies, and the people of the land, are nothing: the dream will not answer to their call: they can not find its secret meaning: the king turns away from them all. Joseph, the lost child, the poor slave, the poor prisoner, must be found: he is the only child of God, and no one else in all the land will do, for

the dream is from God, and the secret of the Lord is only with them who fear Him—with them who hope in His mercy. Such honor have all God's saints: they are always called for in the time of trouble and distress. Many a hardened sinner, when trouble has come upon him, has turned to seek the help and the prayers of some young child of God.

Joseph had never entered the palace of a king: he had been a child in his father's house, then a slave, then a prisoner. Will he be afraid to go and stand before the mighty king, and all the great men of the court? No, the king's wise men are ashamed, they are dismayed, for they know not the Lord, and therefore they find that no wisdom is in them; but Joseph will speak of God's testimonies also before kings, and will not be ashamed. Joseph is the child of God the King of kings, and why should he then fear before the face of any man! He is strong in the faith, and fear, and love of his Father in Heaven; but he has no pride of heart, it is not of himself but of his God he thinks. "Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of

thee that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me : God shall give Pharaoh an answer of peace." Was Joseph then quite sure that he could interpret the dream of the king before he had heard what the dream was? Joseph knew that it was God who had caused him to be brought from the dungeon to stand before Pharaoh ; and he was quite sure that what God had called him to do, He would also enable him to perform. He was strong in faith, giving glory to God. He was the child of Abraham, Isaac, and Jacob ; and the Spirit of Christ dwelt within him.

Then the king told Joseph his dream. In his dream the king thought that he stood upon the bank of a river ; and, behold, seven fat cows fed in a meadow ; and seven other poor lean cows came, and eat up the seven fat cows, and when they had eaten them up they looked as lean and poor as before. After this the king thought that he saw seven ears of corn grow up on one stalk, full ears and good ; and after the seven good ears there grew up seven small thin ears ; and the thin ears of corn eat up the good ears. And Joseph said unto Pha-

raoh, God hath showed Pharaoh what He is about to do. The seven cows mean seven years; and the seven cars of corn mean seven years. Behold there come seven years of great plenty, through all the land of Egypt; and after them, seven years of famine, and the plenty shall be forgotten in the land, by reason of the famine following, for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now, therefore, let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. And let him appoint officers over the land, and let them gather the food of those good years that come, and lay up corn, and keep food in the cities. And that food shall be for store to the land against the seven years of famine; that the land perish not through the famine.

“And the thing was good in the eyes of Pharaoh; and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet

and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand; and arrayed him in vestures of fine linen; and put a gold chain about his neck. And the king made him to ride in the second chariot which he had; and they cried before Joseph, Bow the knee; and the king made him ruler over all the land of Egypt."

Joseph had risen in the morning from his dungeon-bed, a prisoner with no earthly helper, no earthly hope: and before that night he gave thanks to God in a palace of his own, ruler over all the land. He had no friend in Egypt, and such a change would have seemed impossible; but he had a Friend in Heaven, and what would be impossible with men is possible with God. God only sent a dream from Heaven, which no one but His child could understand; and by means of that dream Joseph was raised from the dungeon to a throne. "Those that wait upon the Lord shall inherit the

earth." Do you remember when Joseph was brought into Egypt a helpless slave? Then no one cared for him in all the land; there was no one to speak to him, no one to look at him, no one to think of him: it was his cruel brothers who made him so desolate: but Joseph's Heavenly Father changed it all. In the morning, Joseph was in the dungeon, and before the sun went down he had a royal chariot of his own; and wherever he drove, all whom he passed must bow the knee before him. Joseph's name went through all the land, and wherever he came, every eye was turned to look upon him, to look upon and bless him, because God had made him to be the people's deliverer from the coming famine. "The Lord's delight is in them that fear Him, and put their trust in his mercy."

Joseph had been the favorite with his father, with his master, with his jailor, and now he was the king's favorite. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold:" but Joseph also found that, by humility and the fear of the Lord, are riches, honor, and life. Light had sprung up for the righteous, and joyful gladness for the true of heart.

The spirit of many a little child who loved and obeyed the Lord, has been called from a bed of suffering, sometimes from a bed of straw, to stand before the King of kings. And the little child has felt no fear, because the love of God is stronger than death, and His loving-kindness better than life. And the little child has made haste away, to dwell in the presence of the Lord of Hosts, to walk with Christ in white, to see the face of its Father in Heaven, and to receive the crown of everlasting life.

He that loveth pureness of heart, for the grace of his lips, the king shall be his friend.—PROVERBS xxii. 11.

XVIII.

Joseph and his Brethren.

NOW Joseph had power to send to the land of Canaan, where Israel his beloved father dwelt, to find out whether his father was still alive, and to let him know where his lost Joseph was. But Joseph did not do this. It was not the will of God; and we never hear that Joseph was disobedient to the will of either his earthly or his Heavenly Father. Joseph must have longed if only he might know whether his aged father were alive: but he did not send; he waited God's time and way: and blessed are all they that wait for Him! When Jacob was a young man, he did not wait God's time for the Blessing, and the sinful haste he made brought him trouble and sorrow all his life. Jacob's troubles were like his sin, and they must all have reminded



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him of it. But Joseph always waited patiently for the Lord, therefore his griefs did not grow out of his own sin; they were like his Saviour's holy sorrows; and when we read of Joseph, we always think of the Lord Jesus. The Bible says, "He that believeth will not make haste." Joseph believed; and therefore he always waited patiently for the Lord.

What did Joseph do, now that he was made so rich a man? Did he live in pleasure, after so many years of toil and suffering? No; Joseph was never idle: he looked for his rest in Heaven. He was his father's beloved child, and yet he fed his father's flocks. When he was a servant, he had everything under his hand. When he was a prisoner, he had the charge of all the prisoners, and whatever was done in the prison he was the doer of it. And now that he was the lord of all Egypt, he went throughout all the land, and gathered up all the food through the seven years of plenty, and laid up in every city the food of the fields that lay around it. Joseph was always diligent in business, fervent in spirit, serving the Lord. The seven years of plenty passed away one after another; and before they

were gone, God gave Joseph two sons; the name of one was Manasseh, and the name of the other Ephraim; and the blessing of God came down upon them both, and they both lived to be their father's blessing; nor were they ever taken from him, till he left them to enter into the rest that remaineth for the people of God in the kingdom of Heaven.

The seven years of plenty passed away, and the seven years of famine began. When no corn grew in the fields, the hungry people came to the king, and cried to him for bread. "And Pharaoh said unto all the Egyptians, Go unto Joseph, what he saith to you do. And Joseph opened all the storehouses, and sold corn unto all the people of the land: and all countries came into Egypt to Joseph to buy corn, for the famine was over all the face of the earth." Do you know why this dreadful famine was sent into all lands? No doubt one reason was to punish unthankful men. God had sent them fruitful seasons, filling their hearts with food and gladness, and yet they had not given him praise: they would not learn by God's mercy, and therefore they must feel His displeasure. But this famine over all the earth was also sent by God to cause Jo-

seph's father to send his brethren down into Egypt. There was no corn in the land of Canaan, and no corn in any other land, and therefore they must go down into Egypt for it. God gave his own beloved Son for the sake of sinful men, and therefore we cannot wonder when all the earth had to bear a part in bringing God's purposes to pass for his servant Israel: for the Lord had chosen Jacob to Himself, and Israel for His peculiar treasure.

“And Jacob said unto his sons, Why do ye look one upon another? Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us, that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt.” But Jacob would not send Benjamin with his brothers, for his father said, Lest mischief befall him. Did Joseph's brothers think as they went, of the young slave they had sold into Egypt? did they think that perhaps they should see him toiling there for some hard master? and were they afraid at the thought? They little thought that Joseph was the Governor over the land, and that he it was that sold to all the people. “And Joseph's brethren came, and bowed down themselves before him with their

faces to the earth." Then was fulfilled the first of those two dreams, which God had sent to Joseph while he was in his father's house: the meaning of that dream was, that his brothers would bow down to him,—and now it was fulfilled. Did Joseph's brothers know him when they saw him? No, they did not know him; he had grown up into a man, since they saw him last; and he sat before them as the Ruler of the land, with servants who waited round him; and they would hardly venture to look up; they could not have brave hearts and full of holy courage, as Joseph had when he stood before the king; for it is only the eye of truth that can look up without fear. They did not know their brother Joseph.

But Joseph knew them. The last time he saw them was when, with cruel looks, they cast him into the pit to die, when they would not listen to his cry, and only drew him from the pit to sell him for a slave, that they might be richer for his misery;—not caring whether he lived or died, so that he were carried away from them and their father. How often must Joseph have seen in his thoughts the cruel faces of his brethren! and now he saw those

brothers again. And now the power was his. God had sent a famine, and the famine had forced them to come into Egypt, where they had forced Joseph to go: they were alone now, and friendless in the land, and Joseph had the power to do with them as he pleased. What did Joseph feel? he felt no hatred, no anger, no revenge; but only forgiveness and tenderness. Did he then tell them who he was, and say that he forgave them? No; Joseph desired the real good of his brothers, and he knew there could be no real good for them till they were brought to a sense of their great sin, in first thinking to murder him their innocent brother, then in selling him for a slave, and in deceiving their aged father. Joseph wanted first to bring them to a sense of their sin. They did not know him; and he spoke to them in the language of Egypt, which they could not understand, and a man stood at his side to tell them in their own language what Joseph meant. Joseph understood what they said, but he made this man, who was called an interpreter, tell him in the language of Egypt the words they said to him; so that they thought Joseph did not understand their language. And Joseph spoke roughly

to them. He did not mean to speak one rough word to them when he should have told them that he was Joseph ; but now they thought him a stranger, and it was as a stranger he spoke roughly to them. He called them spies, and said they were come to see the barrenness of the land. “ And they said unto him, Nay, my lord, but to buy food are thy servants come : thy servants are twelve brethren, the sons of one man in the land of Canaan ; and, behold, the youngest is this day with our father, and one is not ! ” When they said, ONE IS NOT, they meant Joseph, whom they sold for a slave, and whom they thought they had got rid of for ever. And Joseph put them all in prison for three days. Joseph had felt the prisoner’s heavy chain for three years, and his brothers were the cruel cause ; but he let them feel it only three days, and that not to punish them, but to bring them to repentance ; and we are sure that he prayed to God all the while, to change their hard and evil hearts.

“ And on the third day, Joseph said to them, This do, and live ; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison ; and go ye, carry corn for the

famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. Then Joseph's brothers said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And when Joseph heard their words, he turned himself about from them, and wept." This is the first time that the Bible tells us that Joseph wept. It tells us of him in the pit, it tells us of him a slave, it tells us of him in the prison, but it says nothing of his tears; but now the first words he hears his brothers speak that show a sense in them of their great sin, Joseph weeps. O, in how many things was Joseph like his Saviour! Once when the Lord Jesus wished to reprove two of his disciples, he took a stranger's form, that they might not have the grief of hearing words of reproof from their own Lord.

And the blessed Jesus wept, not for his own sorrows, but over sinners.

And Joseph returned to his brothers again, and took from them his brother Simeon, and bound him before their eyes. Then Joseph commanded his steward, that was over his house, to fill his brothers' sacks with corn; and to put the money that each one had brought, into his sack's mouth; and to give them provision for the way. And they laded their asses with the corn, and departed. Thus did Joseph unto them. He gave them corn without money, and without price; and he gave them all they needed for the way: but he kept Simeon. If then they did not return, he would know that they had still the same hard hearts—if they did not return for their brother. But did not Joseph long most of all to see his father? Why then did he tell them to go and bring his youngest brother? Joseph did long to see his father. But he had waited God's time long and patiently, without even knowing whether his beloved father were alive; and he will still wait God's time, even though now it is in his power to send for his father, and if he waits, his father may die. Yet Joseph will wait

still. He will first do all he can to change, by God's grace and blessing, his brothers' hearts. He sends them to fetch Benjamin. He means to try them, and see whether they have the same cruel hatred of his young brother as they had of him. Joseph had been used to patient waiting; and what he thinks most about is doing the will of his Father in Heaven.

“And they came unto Jacob their father in the land of Canaan, and told him all that befel unto them, saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men, we are no spies; we be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households and be gone; and bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men. And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his

sack : and when they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me. My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him in the way by which ye go, then shall ye bring down my gray hairs with sorrow to the grave.”

“And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah, one of Israel’s sons, spake unto his father, saying, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food : but if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had a brother ? And they said,

The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? Have ye another brother? and we told him: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spieces, and myrrh, nuts, and almonds: and take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand, peradventure it was an oversight. Take also your brother, and arise, go again unto the man. And God Almighty give you merey before the man, that he may send away your other brother and Benjamin. And they took that present, and

they took double money in their hands, and Benjamin ; and rose up, and went down to Egypt."

Jacob seems to suspect that all had not been right with his sons respecting his beloved Joseph. He tells them that they had taken his children from him. He is afraid to trust them with Benjamin : but the Bible teaches us to say, "What time I am afraid, I will trust in God." They must all die for the want of food, if Benjamin does not go : so his father offers up a prayer to God for him, and sends him with them. Was Benjamin afraid to go with his brothers ? Perhaps he was afraid : but, like Joseph, he was obedient to his father's will, and his father's prayer strengthened his heart.

"And they came into Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and make ready, for these men shall dine with me at noon. And they came near to the steward of Joseph's house, and they spoke with him at the door of the house, and said, O sir, we came indeed down at the first to buy food ; and it came to pass, when we opened our sacks, behold, every man's money was in the mouth of his sack : and we

have brought it again in our hand. And other money have we brought in our hand to buy food; we can not tell who put our money in our sacks. And the steward of Joseph's house said, Peace be to you! fear not. Your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out to them. And the men were afraid because they were brought into Joseph's house. But the steward of Joseph's house gave them water, and they washed their feet, and he gave their asses provender. And they made ready the present against Joseph came at noon. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well; the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance." Then was fulfilled the second dream which God sent to Joseph, for his brothers now spoke of their father as Joseph's servant, and bowed down in their father's stead before him.

“And Joseph lifted up his eyes and saw his brother Benjamin, and said, Is this your younger brother of whom ye spake to me? And he said, God be gracious unto thee, my son. And Joseph made haste, and sought where to weep, and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread.” And they sat down to dine. And Joseph sent food to them from before him, but to Benjamin he sent five times as much as to any of them. And Joseph made them to sit at table according to their ages: and they wondered how the lord of the strange country could tell their ages, one from another.

And Joseph commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack of the youngest. And as soon as the morning was light the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men, and when thou dost overtake them, say unto them, Wherefore have

ye rewarded evil for good? And he overtook them, and spake unto them these same words," and accused them of taking his master's cup. "And they said, God forbid that thy servants should do according to this thing. Then they speedily took down every man his sack, and the cup was found in Benjamin's sack. Then they rent their clothes, and returned every man to the city." And Judah, who had promised his father to take Benjamin home again, and his brethren, came to Joseph's house, and fell before him on the ground. "And Joseph said to them, What deed is this ye have done? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we and he also with whom the cup is found. And Joseph said, God forbid that I should do so: but he in whose hand the cup is found shall be my servant: and as for you, get you up in peace unto your father." Joseph had done this to try his brothers. Benjamin seemed to be guilty; would they now go back to their father without him? had they no more feeling for their aged father's

grief than before? Joseph would now see whether their hard hearts were changed.

“Then Judah came near unto Joseph, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me. And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother be with you, ye shall see my face no more. And it came to pass when we came up unto thy servant, my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down; but if our youngest brother be with us, then will we go down; for we may not see the man's face except our youngest brother be with us. And thy servant my father

said unto us, One went out from me, and I said, Surely he is torn in pieces, and I saw him not since; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now, therefore, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest, peradventure, I see the evil that shall come on my father."

Then Joseph saw that God had changed his brothers' hearts. He would no longer now be strange or rough with them. His heart was full with tenderness and pity, and he could not refrain himself, and he cried, "Cause every man to go out

from me ; and there stood no man with him while Joseph made himself known unto his brethren. And Joseph wept aloud ; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I AM JOSEPH. Doth my father yet live ?” They had told him that their father was still alive before, when they knew him not, but he wanted to hear it again : they told him as a STRANGER then ; he wanted to hear it as JOSEPH now. “ But his brethren could not answer him ; for they were troubled at his presence. And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither ; for God did send me before you to preserve life. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt ; come down unto me, tarry not. And thou shalt dwell near unto me, and all that thou hast, and I will nourish thee. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And Joseph fell upon his

brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him."

This was FORGIVENESS. Joseph had found, not Benjamin alone, for the hearts of all his brothers now were turned to him—whom before they had hated and sold—he had eleven brothers now with hearts warm with love for him.

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven.—MATTHEW, xviii. 21, 22.

XIX.

Joseph and his Father.

AND it was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well; and it pleased Pharaoh's servants. Joseph had borne the yoke of affliction in his youth; he had humbled himself under the mighty hand of God, and now God's hand exalted him: he had been hated and forsaken, and no man cared for his soul; but now we see him the redeemed of the Lord, sought out, and not forsaken. The nation and kingdom that would not come to Joseph, must now be utterly wasted; and those that had afflicted him, came bending unto him; and all that had despised him, bowed themselves down at the soles of his feet. God had brought him into favor with all men. The king had raised him above all his servants—yet

they love him ; they did not envy the stranger, taken from the dungeon, and set over them : it pleased them well when they heard that his brethren were come. When God giveth quietness, who then can make trouble ? Those who hated him before, had felt their own sin, and his forgiveness, and they would love him now. He had seen Benjamin, and he would soon see the face of his beloved father Israel, and dwell with all he loved on earth, till God should take them, one by one, to Heaven. Joseph had sought first the Kingdom of God and his Righteousness, and now all these things were added unto him. Blessed be the Lord, who hath pleasure in the prosperity of his servant !

“ And Pharaoh said unto Joseph, Say unto your brethren, This do ye : lade your beasts, and go, get you into the land of Canaan ; and take your father, and your households, and come unto me ; and I will give you the good of the land of Egypt. Now thou art commanded, this do ye : take you waggons out of the land of Egypt, for your little ones, and for your wives, and bring your father, and come. And the children of Israel did so ; and Joseph gave them waggons, according to the command-

ment of Pharaoh, and he gave them provision for the way. And he gave to each of them changes of raiment; but to Benjamin he gave three hundred pieces of silver and five changes of raiment." Joseph's brothers had taken from him his coat—his coat of many colors that his father gave him—and sent him to Egypt without a coat to cover him: but Joseph gives them changes of raiment: they took from him that which he sorely needed, and for want of which, both his limbs and his heart would ache; and he in return gives them more than they needed; for all that they needed they would have brought with them. It was thus that Joseph overcame evil with good.

Joseph will soon have his beloved father with him, and then he can provide every comfort for him. But Joseph cannot wait for this: from the first moment that his father hears the joyful tidings—"Joseph is yet alive," his father must see and feel in every thing the love of his lost son; from that first moment Joseph must feed him; Joseph must bear and carry him; Joseph must enable him to give to all whom he desires to provide for, from the abundance he has sent him. To his father Jo-

seph sent, not only the waggons to carry him, but ten asses laden with the good things of Egypt, and ten more asses laden with corn, and bread and meat, for his father by the way. This was how Joseph loved his father. Do you love your father as Joseph did? Do you show that you do by your obedience to him now, as Joseph did when he was a child? If you do, then, when you are grown up, you will find good things also to send to your father; they may be only little things compared to Joseph's gifts, but they will be great things to your father, if they are the gifts of his child's affection. Joseph's mother was in Heaven; if she had been on earth, what would he not have sent for her!

Joseph's brothers went up out of the land of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, "Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I

will go and see him before I die." Do you see what it is to be a deceiver? Jacob's sons had come to him once with a lie: he believed them then, and his heart was almost broken with his grief; but he had long begun to doubt their words: his heart was worn with thinking how it could have been with his beloved child! And now his sons come to him with glad tidings, with true tidings—but he cannot trust them—it made his heart faint to hear them speak of Joseph; but when he saw the waggons which Joseph had sent, he believed them—he put more trust in the sight of Egypt's waggons, than in the words of his ten sons. O see what it is to be a deceiver! "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man."

And Israel took his journey with all that he had, to go down into Egypt to his son Joseph; and he came to Beer-sheba, and there he offered sacrifices unto THE GOD OF HIS FATHER ISAAC. Israel must needs have been in haste to see his beloved Joseph, but he stops by the way, and builds an altar, and offers sacrifices unto God. Jacob had taken two

long journeys before : the first, when he left his father's house alone and slept upon the ground, with a stone for his pillow ; then it was he saw the Heavenly ladder, and then that God came first to him, and told him that he was HIS FATHER'S GOD, and gave him the Blessing that he had so loved and longed for. Jacob's second journey was, when he returned with all that he had to his father's house, and when he was afraid of his brother Esau ; it was then that he saw the angels again, yet still he was afraid ; and he stayed all night alone in prayer ; and then he saw God face to face, and God called him ISRAEL (a Prince), and God blessed him there. And now Israel is taking his third journey, down into Egypt to see his son ; and this will be his last journey : when he leaves Egypt, it will be to be carried by the angels up that shining ladder to the presence of his father's God. Jacob has no fear of danger now ; Egypt's mighty king has sent for him, and he has a great company with him, and he is carried in the waggons of Egypt ; but he thinks about the first lonely journey he took to go into a strange country, and he wants to put God in remembrance of the Promise He gave him then : for

Jacob cannot be satisfied without the presence and the blessing of God; therefore he builds an altar to HIS FATHER'S GOD, for this was what God had called Himself when He first came to Jacob and blessed him. Did God come again to His servant Israel? and did he understand the thought of His servant Israel's heart? O yes; God has said, "Before they call, I will answer; and while they are yet speaking, I will hear:" and He understandeth our thought afar off. God came to His servant Israel, in the night, as at the first; and He did not call him ISRAEL,—no, the aged Israel was thinking of the time when God first came to him—when his name was only Jacob, and when God said to him, "I am with thee, and will keep thee in all places whither thou goest:" this was what Israel wanted to put God in remembrance of, and God understood the thought of his heart; and when He came to him, the first word He said was, "Jacob, Jacob." O think how glad and thankful the aged Israel must have been now he knew that he should again receive that precious Blessing, that had first come down upon him from HIS FATHER'S GOD! "And God spake unto Israel in the visions of the night,

and said, Jacob, Jacob. And he said, Here am I. And God said unto him, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." When God said to Jacob, "Joseph shall put his hand upon thine eyes," it was a promise that Joseph should stand by him when he died—when he passed away from Earth to Heaven—and the hand of his beloved child should be the one to close his eyes—those eyes which had seen his Saviour face to face, and which will open to behold Him again when He stands at the latter day upon the earth. God takes such tender care about the death of those whom He loves, that little children who loved the Lord have felt no fear when they came to die. When Jesus says, FEAR NOT, all fear is gone directly.

"And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones and their wives, in the waggons which Pharaoh had sent to carry him." And Israel sent his son Judah before him, unto Joseph. It was

Judah who gave up all for Benjamin's sake,—who gave up his home, his children, his father, to stay and be a bondman, never to be free any more, that Benjamin might return to his father. Must not Israel love Judah? and must not Benjamin love him? and would not Joseph love him, and welcome him back to Egypt? Yes, Judah had the praise of all his brethren: he had given himself up to redeem his brother, and to keep his promise to his father: the heart of his father could safely trust in him, therefore he sent him to prepare his way before him.

“And Joseph made ready his chariot, and went up to meet Israel his father; and presented himself unto him: and he fell on his neck, and wept on his father's neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.” But not yet must Israel die! He was willing to depart to be with his Saviour: he did not want to see the earthly greatness of his beloved child—he had seen his face—and that was enough for him, now that Joseph was alive, to worship God, and to inherit the promise God had given: Israel wanted not to linger

here. For many a long year his heart had been wandering over the earth in weary thoughts of where his lost child could be; but now God had brought Joseph back to his arms, crowned with the Blessing of the Lord; and Israel's heart returned unto its rest, and he said, "Now let me die." But he was yet to live many years by his beloved Joseph; and his last days were to be his best days, for there was peace in his house now, and the blessing of God upon his children. God had looked upon his affliction and his pain, and forgiven all his sin. God had redeemed Israel out of all his troubles.

"Then Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen. And Joseph took some of his brethren, and presented them unto Pharaoh. And Pharaoh said unto Joseph's brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. And Pharaoh spake unto Joseph, saying, The land of Egypt is before thee: in the best of

the land make thy father and brethren to dwell ; and if thou knowest any men of activity among them, make them rulers over my cattle.”

“ And Joseph brought in Jacob his father, and set him before Pharaoh ; and Jacob blessed Pharaoh.”

“ And Joseph placed his father and his brethren in the best of the land as Pharaoh had commanded. And Joseph nourished his father and his brethren and all his father’s household with bread. And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred and forty and seven years. And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, Bury me not, I pray thee, in Egypt : but I will lie with my fathers ; and thou shalt carry me out of Egypt, and bury me in their burying-place. And Joseph said, I will do as thou hast said.”

“ And it came to pass, after these things, that one told Joseph, Behold, thy father is sick ; and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed." And Israel talked with Joseph, and told him that his two sons Ephraim and Manasseh should be his sons, and should have an inheritance and a name in Israel among the children of Israel. And Jacob talked with his son Joseph, and he made mention of two events in his past life; he spoke of nothing else that was past, only these two events. Can you think what they were? Yes, you can tell one, The Blessing! when God first appeared to him, the night after he left his father's house. The other was the death of Rachel, his beloved wife, Joseph's mother. He did not speak of the loss of Joseph, for God had restored him to his father again. And Joseph sat before his father, and his two sons, Manasseh and Ephraim, stood between his knees. Now the eyes of Israel were dim with age, so that he could not see: and he said to Joseph, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And his father said, Bring them unto me, and I will bless them. And Joseph brought them near unto his

father ; and his father kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face ; and, lo, God hath showed me also thy seed. And Israel stretched out his right hand, and laid it upon Ephraim's head, and his left hand upon Manasseh's head. "And Israel blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth. And he blessed them that day ; saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And Israel said unto Joseph, Behold, I die ; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

And Jacob called his sons together, and told them what should befall them in days to come : for Jacob was one of the holy prophets, to whom God

gave knowledge to foretell things to come: and Israel blessed his sons, each one according to his blessing; but it was a fearful thing for sons to hear from a dying father words of holy displeasure, such as were some he spoke. But to JUDAH he said, "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up, he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come, and unto him shall the gathering of the people be: binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes."—The descendants of Judah were kings in the land of Israel, till SHILOH came. Shiloh is the Lord Jesus Christ, the King of kings: He was the Son and Heir of Judah's royal line: He is the Lion of the tribe of Judah: He is the true, the choice Vine. And it was He who came riding on a colt, the foal of an ass, lowly and having salvation.

While Jacob was in the midst of blessing his sons, and they all stood around his bed, he stopped, and looking upward to his God, he said, "I HAVE WAITED FOR THY SALVATION, O LORD!" When Jacob was a young man he had found it hard to wait: he was impatient then, and could not wait for God: but the Lord had taught him, and he had learned the blessed lesson, and now he could look up to his Heavenly Father, his Heavenly Teacher, and say, "I have waited for Thy salvation, O Lord!" And now he was going where no more lessons are needed, for his Saviour would present him faultless before the presence of His Heavenly Father's glory, with exceeding joy. Will you pray that God may teach you patience? It is a blessed lesson for a little child, or for any one to learn; for it is to learn to be like the Lord Jesus, who never spoke or acted impatiently. The Lord God is called THE GOD OF PATIENCE. Ask of Him to teach you patience, and try in every thing to learn it, that you may be the child of God, following after love, patience, meekness.

And Israel blessed JOSEPH, and said, "Joseph is a fruitful bough, even a fruitful bough by a well,

whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel): By the God of thy fathers, who shall help thee; and by the Almighty, who shall bless thee with blessings of Heaven above, and blessings of the deep that lieth under. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." It was thus that his father blessed him.

"And when Jacob had made an end of commanding his sons, he departed in peace. And when Joseph saw that his father was dead, he fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And the Egyptians mourned for Israel seventy days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh,

saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die : in my grave which I have digged in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee swear. And Joseph went up to bury his father : and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house. And there went up with him both chariots and horsemen, and it was a very great company." And they came beyond the river Jordan, which is in the land of Canaan, and there they mourned with a great and very sore lamentation. "And when the inhabitants of the land saw the mourning, they said, This is a grievous mourning to the Egyptians. And his sons did unto him according as he commanded them. And Joseph returned into Egypt, and all that went up with him, after he had buried his father."

"And when Joseph's brethren saw that their

father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive I pray thee now the trespass of thy brethren, and their sin; for they did unto thee evil. And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now, therefore, fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them."

Joseph's brothers were afraid: they thought it was only for his father's sake that Joseph had shown them mercy—and he was dead: they did not know that it was for the love of God that Joseph had so freely forgiven—and God liveth and

abideth for ever: therefore that which made Joseph forgive them at first, would keep his forgiveness as warm as ever, though his blessed father was laid to sleep the sleep of death, far away in Mamre's cave. When we really feel our sin, we do not think it can be easily forgiven. They sent to Joseph a message from his father—that his father, now in Heaven, prayed him to forgive his brethren: and Joseph wept. Joseph wept—but he wiped away their tears. They called themselves the servants of the God of Joseph's father. Their hearts were changed now, they could not have said that, when they sold Joseph for a slave. Joseph had always loved that Great and Holy Name, the Name of God. When he had nothing else to call his own, that Name was his treasure. When he was a servant, he loved and honored it. When he was a prisoner, he directed his fellow-prisoners to God in their distress. When he stood before the king, just come from the dismal dungeon, he gave all the honor and glory to God. When he spoke as a stranger to his cruel brethren, he could not forget the Name of his God: "I fear God," he said. When he had made himself known unto them, it was with the Name

of God he comforted them under their fear and distress. When he sent a message to his father, it was to tell him what God had done. When his father talked to him of his children, Joseph told him they were the children God had given him. And now his brothers come and plead before him in the Name of God, no wonder they prevail above all they asked and thought. The heathen steward of Joseph's house had cast away his idols, for his master's God, and had learned to speak peace in that Holy Name: and now Joseph's brethren have learned to love that blessed Name and service also: they call themselves "the servants of the God of thy father." Joseph had hearkened to God's commandments, and now his "peace was as a river, and his righteousness as the waves of the sea."

"And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years:" he lived to see the children of his children's children, even three generations.

"And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. God will surely visit you,

and ye shall carry up my bones from hence. So Joseph died, and they embalmed him, and put him into a coffin in Egypt." He whom his brethren cast out, and sold away out of the land of Canaan when he was a child, was the only one whom the children of Israel carried with them back into the land of Canaan, and laid him to rest among them there, till the Resurrection of the Just!

It is good that a man should both hope and quietly wait for the salvation of the Lord.—LAMENTATIONS, iii. 26.

The God of Israel is He that giveth strength and power unto His people. Blessed be God!—PSALM lxviii. 35.

THE END.





